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Mrs. J. T. Morrow and children, taken by the Rev. Mr. Morrow.
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Editorials

Does Volunteer Leadership Cost Too Much?

IS OUR volunteer-leadership system of Christian education too costly?" This question was raised by Bishop E. W. Praetorius of the Evangelical United Brethren Church. He spoke at the Fellowship Luncheon of the Division of Christian Education of the National Council of Churches at Columbus, Ohio, on February 13.

On its surface the question sounds absurd. How could something be too costly which costs nothing? On the other hand, Bishop Praetorius points out that only four out of every ten Sunday school members join the church. He says the church has a right to expect at least eighty-five per cent to become church members and points out that a system bringing less than half that proportion into the church is costly.

It would be easy to add other evidences of the costliness of our volunteer-leadership system with its often careless selection of leaders, some of whom make only superficial preparation, attend irregularly, skip teachers' meetings, won't attend training conferences, have no great inspiration or faith to illuminate their teaching, fail to interest the children and young people, and win only irregular attendance from them.

The recognition of this condition does not in any way discount the fact that thousands upon thousands of volunteer leaders are doing their work with a competence not excelled by any paid or professional leadership. Nor does it indicate lack of appreciation of the devoted service of such leaders. Bishop Praetorius has, however, turned the spotlight on a real issue. Is our system of Christian education, which depends largely on volunteer workers, so costly in terms of low efficiency that the church could better afford to introduce a system of trained professional teachers?

Starvation brings inefficiency

Lack of competence on the part of some volunteer leaders is not, however, the only cause of the low efficiency rating of the church school. The introduction of paid leadership would not, of itself, solve the problem. One cause of inefficiency is the lack of time provided in the schedule of many church schools. Nothing can be much more discouraging to the competent teacher than being given only twenty to twenty-five minutes a week for the job of Christian education. Many churches have demonstrated conclusively that children and young people will come for a longer session on Sunday morning if the program is well planned and if they are given the opportunity to have a part in it besides listening. The time is there, for the churches which will use it.

Another of the causes of the inefficiency of many church schools is the lack of good materials and equipment provided for the use of the teachers. There has been in recent years almost a flood of good resource materials, supplementary books, equipment, audio-visual

materials, dramatic materials, and directions for the use of creative methods in visualizing the curriculum; but many churches still are making little attempt to encourage their teachers to use them.

Another of the causes is to be found in the fact, increasingly understood, that boys and girls need a conscious, purposeful and vital Christian home life as well as a vital church life in which their Christian experience can mature and find meaningful expression. Instead, many of them have, at best, only a casual Christian home life. Many parents would like to have guidance in making their family life Christian. Materials are available. Some churches are using them to render a helpful service to families.

Let every church face it

Bishop Praetorius has raised a question which every church must face, in one way or another. The development of enough professional leadership to carry on the teaching ministry of the church, even if that may be desirable, would be a long-time achievement. Meantime, churches could well try increasing their efficiency by investing more money and effort in providing guidance to families wishing to develop a strong Christian home life, in providing better equipment, building, resource materials and leadership training opportunities and in developing a program which uses more of the Sunday morning hours in Christian education. It would be interesting to see just how effective a volunteer system could be.

Some churches pay their teachers

In the other direction, a few churches are using a system of paid leadership in the Sunday church school. Other churches could render a service by experimenting with it to test its possibilities in both large and small churches. If they prove that through a more efficient system a larger proportion of church school members can be won to a vital Christian life within the church (certainly one measure of success), two results will come from it. More churches will be willing to undertake the expense of such a plan. The churches which cannot undertake a professional-leadership system will be spurred to greater effort to increase the efficiency of their volunteer workers. Both results would be good, for we cannot be satisfied with present achievements.

The best is the cheapest

It may be that in the end professional leadership will be the solution. An increasing number of persons are wondering if the answer is to be found in either a part-time or full-time Protestant parochial system. The outstanding success of the released time weekday religious education program of many communities, which has used paid teachers, is convincing evidence that competent leadership counts.

In the long run, the best solution will be the cheapest, whatever its cost.

VIRGIL E. FOSTER

A River Out of the Garden

by Rolland W. Schloerb*

An Old Testament Lesson

Then the Lord God planted a garden in Eden, to the east, and put there the man whom he had molded. Out of the ground the Lord God made all sorts of trees grow that were pleasant to the sight and good for food, as well as the tree of life in the middle of the garden, and the tree of the knowledge of good and evil. There was a river flowing out of Eden to water the garden.

Genesis 2:8-10 (Smith—Goodspeed)

A Thought for Today

In describing the garden of Eden, this Old Testament writer states that "there was a river flowing out of Eden to water the garden." That seems like a strange statement. One would think that if you are going to water a garden, you ought to have the river flowing *into* the garden, not *out* of it. How much more sensible it would sound to say, "There was a river flowing *into* Eden to water the garden."

And yet we all know what happens when a body of water has no outlet. Water might flow into the garden and flood the plants in it. Or it might flow into the garden and become a stagnant pool. Such a river would not water the garden. It might only make of it a dead sea unfit for animals or fish, and unfit to water the growing vegetation. The garden is properly watered when the river not only flows into the garden, but out of it as well.

This thought has its parallels in our personal lives and in our social relationships. Just as a garden is flooded or starved by a stagnant pool when no water flows out of it, so a human life is unhappy and frustrated when it thinks only of itself and hoards everything it receives for selfish purposes. "He that saveth his life shall lose it."

On the other hand, just as a garden is watered as it allows some of the in-flowing river to flow out again, so a human life that is outgoing in helpfulness and interest in others will itself

find fullness and satisfactions which are denied to the one who will not deny himself. "He that loseth his life shall find it."

Further Thoughts for Meditation

This preoccupation with what is beyond oneself is the basic form of the moral attitude of mind, and it is contradicted by preoccupation with oneself, such as would occur in a conscious striving for the values of personality.

Hartman, *Ethics* (Volume II)

* * * *

Philocles: This, my dear Horatio, I have to say: that what you find fault with and clamour against, as the most terrible evil in the world, self-denial, is really the greatest good and the highest self-gratification. If, indeed, you use the word in the sense of some weak sour moralists, and much weaker divines, you'll have just reason to laugh at it. But if you take it as understood by philosophers and men of sense, you will presently see her charms, and fly to her embraces, notwithstanding her demure looks, as absolutely necessary to produce even your own darling sole good, pleasure; for self-denial is never a duty, or a reasonable action, but as 'tis a natural means of procuring more pleasure than you can taste without it.

Benjamin Franklin

* * * *

The nurture of this personality seems to reveal one thing with utter clarity. An intense personal experience comes into being only through a widening social insight. The paradox is here. You become a person only when you forget you are a person. You have a personality only when you do not know it. This is like any virtue. The man who seems good and is sure he is good ceases to be good. He only is good who is good and does not know it.

John C. Schroeder,

*Modern Man and the Cross*¹

* * * *

The practical character of his (Sadhu Sundar Singh's) Christianity may be illustrated by a story which he often tells on account of its extremely literal exemplification of the truth of a favorite text: "whosoever would save his life shall lose it, and whosoever shall lose his life for my sake shall find it." (Matt. XVI:25).

* * * *

Crossing a range of mountains in a heavy snowstorm he was joined by a Tibetan who was afraid of going alone. The cold was so intense that they had already begun to despair of reaching their destination alive, when they saw a man, who had slipped down a slope of snow some thirty feet below the path, lying there unconscious. The Sadhu asked his companion to help him carry the man to the village. The Tibetan, telling him that he was a fool to try to help another when he could barely save himself, left him and hurried on ahead. The Sadhu went down the slope and just managed to get back on to the road again with the man on his shoulders and struggled slowly along. Some distance further on he perceived his former companion sitting by the wayside. He called, but there was no answer—he was frozen dead. The Sadhu himself meanwhile had become thoroughly warmed by his exertions and, as a result of this warmth and of the friction between their bodies, the man he carried also gradually became warmer and came to; and both reached the village alive and full of thankfulness.

H. H. Streeter,

*The Message of Sadhu Sundar Singh*²

A Prayer

O God, our Father, who didst so love the world as to give thine only begotten Son, grant us both the desire and the will to love thee in return. Help us this day, amid our manifold interests and duties, at all times to remember thee and, alike by what we do and by what we are, to render thee faithful and loving service. Deliver us from indolence and weakness; teach us to look away from ourselves to the hopes and needs of others; and grant us power so to use our varied gifts and privileges as to brighten and ennoble the life of the world; through Jesus Christ our Lord. Amen.

H. Bissecker

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*Minister of the Hyde Park Baptist Church, Chicago, Illinois.

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Children's Day With a Theme

by Frances Dunlap Heron*

No one seems yet to have created the ideal Children's Day service. Perhaps this is impossible, because by nature the service must be newly minted in each church each year. Interesting experimentation is going on, however. The church school whose Children's Day services are described below has achieved several important aims:

The services stress group participation rather than the starring of individuals.

They are unified, more or less ef-

fectively, around themes which are easy to keep in mind.

Their content is meaningful and drawn from the year's educational program.

The services are dignified and combine worship elements with information and fellowship.

It is not intended that the services described here shall be copied. Rather, this account should stimulate leaders in other churches to create their own Children's Day services.

IF HIGHEST EDUCATIONAL STANDARDS had prevailed in our small crossroads church during my childhood, my family's enthusiasm for the annual observance of Children's Day certainly would have been much less active. As it was, with their daughter performing yearly from the age of three when she made her debut as star singer, the event each June marked the peak of my parents' pride. A packed church with people even standing against the walls impelled me to put everything I had into, "If I Come to Jesus." I progressed to the more difficult, "I dreamed one night not long ago of mansions in the sky" and when I reached the high notes of "Hosanna!" in the chorus, the neighboring Baptist church invited me to perform at its Children's Day. After these renditions the offering for the heathen poured in generously.

Naturally my own satisfaction was pronounced. If such bad child psychology did not permanently warp my personality, it is perhaps because a few years later my singing voice not only changed, it disappeared, and with it

the community's prophecies of a prima donna.

Yes, my family and I had fun on Children's Day. But it probably wasn't much fun for fat, awkward Mary Belle, who never got to say a piece by herself. Surely, I came to realize as I grew up and had children of my own, Children's Day should be a day for all children to enjoy—all children and all parents. It should be a day when all are drawn closer together—the children letting their fathers and mothers understand what church school is meaning to them, the parents showing their interest in what their children are learning and doing every Sunday morning.

Needed—a theme

The achievement of such a purpose calls for a Children's Day program carefully planned and coordinated with the curriculum of that year. No haphazard collection of songs, speeches and Bible memory verses could possibly give the participants and the congregation a feeling of unity. Instead, there must be a central theme toward which the activities of the pupils and the thoughts of the parents could be directed.

Where shall we find such a central

theme? The logical answer is: "Out of the year's church school experiences of the boys and girls." By highlighting the songs, stories, Bible verses and projects they have had during the year, the children have the feeling that they are truly sharing rather than showing off some accomplishment especially learned for the occasion. Parents then get a true, if partial, view of what their church school is seeking to do. Furthermore, once the teachers become accustomed to this kind of Children's Day program, they are on the watch all year for possible contributions from their groups, so that when June approaches the old-fashioned rushing and drilling are eliminated. (Even so, we do find that one short rehearsal the week before Children's Day makes the younger pupils feel more at home in the "big church" and insures a smoothly running program.)

In April the principals of the several departments of our church school get together to work out a theme and plan what each department shall do. We try to choose a theme that is specific and yet one that offers considerable leeway in treatment.

At the time of our first central theme observance we bought a large framed reproduction of a painting showing Jesus with a group of children. Each Children's Day we use it as the central background in the chancel. With the children participating in front of the picture and other eyes in the sanctuary turned in that direction, the painting itself becomes a unifying element. Our church bulletin (on pastel paper) for that day has on the cover a stenciled drawing of Jesus and the children. Since the Children's Day service takes the place of both Sunday church school and morning worship, the bulletin contains the pupils' program.

To get an idea of how our plan works, let us glance at some of the programs in our file.

Theme: The Children Plan a Better World

At the top of the program these words appear: "On this Children's Day, the pupils and the teachers of the church school seek to share with parents and friends something of the purpose and achievement of their year's work. In order that this may be a true worship service, in which both children and adults join, the con-

*Writer of religious education and missionary education curriculum; principal of the junior department, Flossmoor Community Church, Illinois.

gregation is asked to refrain from applause."

Here is one theme we selected, quite in keeping with postwar emphasis: "The Children Plan a Better World." Any church school department's lessons fall under that goal. After the organ prelude, an eighth grade boy read the call to worship—Matthew 18:1-4 and Mark 10:13-16. An eighth grade girl's brief introduction told the story of one denomination's first Children's Day and ended with a paragraph about our own school year. (It is necessary that pupils responsible for speaking parts be able to make themselves heard. Teachers also need coaching at this point.)

In order that the congregation might see exactly the relation of each department's program with the central theme, the mimeographer put the name of each department in capital letters and underneath the department's sub-theme, for example:

THE KINDERGARTEN PLANS
"Helping and Sharing"

The kindergartners, putting their part of the theme into action, marched up into the chancel carrying flowers, which they delightedly placed in baskets. Then they settled down nearby on small chairs or on the floor around their teachers just as though they were in their own room. Mrs. Milligan entered into familiar conversation with them, eliciting comments on how they helped at home and drawing from them Bible verses they had learned on helping and sharing. At appropriate points the conversation suggested familiar songs and the group joined in "All by Myself," "A Happy Day" and "Friends." Their offering (previously collected to prevent rolling coins) was then set before the painting, "to help some children have a happy summer vacation in the country." Because the rest of the program would not be very meaningful to four and five-year-olds, they retired to their own room.

Under "The Primary Department Plans," the sub-theme "Praising and Worshipping God" gave members of this group an opportunity to incorporate recent Bible memory work. Using various musical instruments, they dramatized Psalm 150. Then they sang their favorite "Praise Him, Praise Him," presented their offering and closed with the Lord's Prayer, well memorized.

Since at that time grades four to

eight were in one department, the next section of the program read, "The Upper Grades Plan"—"Serving at Home and Around the World." A sixth grade representative explained the maps made in his class, showing Paul's missionary journeys. A fourth grade girl reported on the three calves we in the church were raising for Heifers for Relief, and on our Easter gift to church relief overseas. She closed by stating the purpose of the Children's Day offering—to help a Chicago neighborhood house send under-privileged children to a summer camp.

This was followed by a litany which the fifth grade girls had written. The litany carried out the general program theme, each petition beginning, "For a world where . . ." This litany grew naturally out of the class's study of the teachings of Jesus and a missionary unit. Standing at the front the girls one after the other read the petitions, and the congregation responded to each with "Let us pray and work," as printed in the bulletin.

While everybody joined in the offering hymn, "In Christ There Is No East or West," seventh grade boys took the offering. A sixth grade girl gave the prayer of dedication. Then followed an anthem sung by the eighth grade girls.

Since Children's Day is also our Promotion Day, the rest of our hour (and we do try very hard to keep within an hour) was given over to the minister and the church school superintendent for the presentation of certificates and awards.

The fifth grade boys' class led the closing hymn, "We've a Story to Tell to the Nations," which was followed by the minister's benediction. Notes on the back page of the bulletin stated that the seventh grade girls had decorated the church, called attention to third grade posters on exhibit and listed the seventh grade boy ushers.

There were no star performers in this program. All the smaller children had participated as a group. All older grades had been represented. (Upper grade pupils usually do not care for the spotlight before adults.)

Theme: Our Three Story Building

Three years ago when we were in the midst of a church building fund campaign, we used as the Children's Day theme, "Our Three Story Building," with the slogan, "Our Biggest

Building Project Is Christian Character."

"The First Story" showed how the kindergarten curriculum was building appreciation of God's world. The children sang nature songs and dramatized a story, "The Bulbs Awake."

"The Second Story" was told by the primary department. "Building Christian Ways of Living." This was interpreted in song and in a dramatized Bible story, "Timothy Grows to Be a Helper."

"The Third Story," from the junior-intermediate department, exemplified "Building for Church Membership." The sixth grade girls interpreted Christian symbols they had made. A report on home and world service was followed by an original litany. The rest of the service was similar to the one above. The children's choir, including voices from several grades, sang an anthem.

Theme: We Too Would Follow Jesus

Last year we built our program around the title of the Tom Curr painting, "Follow me." Our central theme was "We, Too, Would Follow Jesus."

"By Being Friends with All Peoples" was the kindergartners' interpretation of the theme. They shared their missionary unit.

"By Learning About Life in Bible Times," the primary department added, exhibiting and explaining a model house of Jesus' day.

"By Memorizing Scripture That Jesus Loved," the lower juniors pointed out with their interpretation of the background of the twenty-third Psalm.

"By Studying the Background of the Bible," said the eighth grade girls, displaying and classifying miniature Bible books of enameled wood.

"By Taking Care of Walter, the Church School's Adopted Polish Orphan," the sixth grade boys explained as one of them read a letter the class had written to their overseas friend.

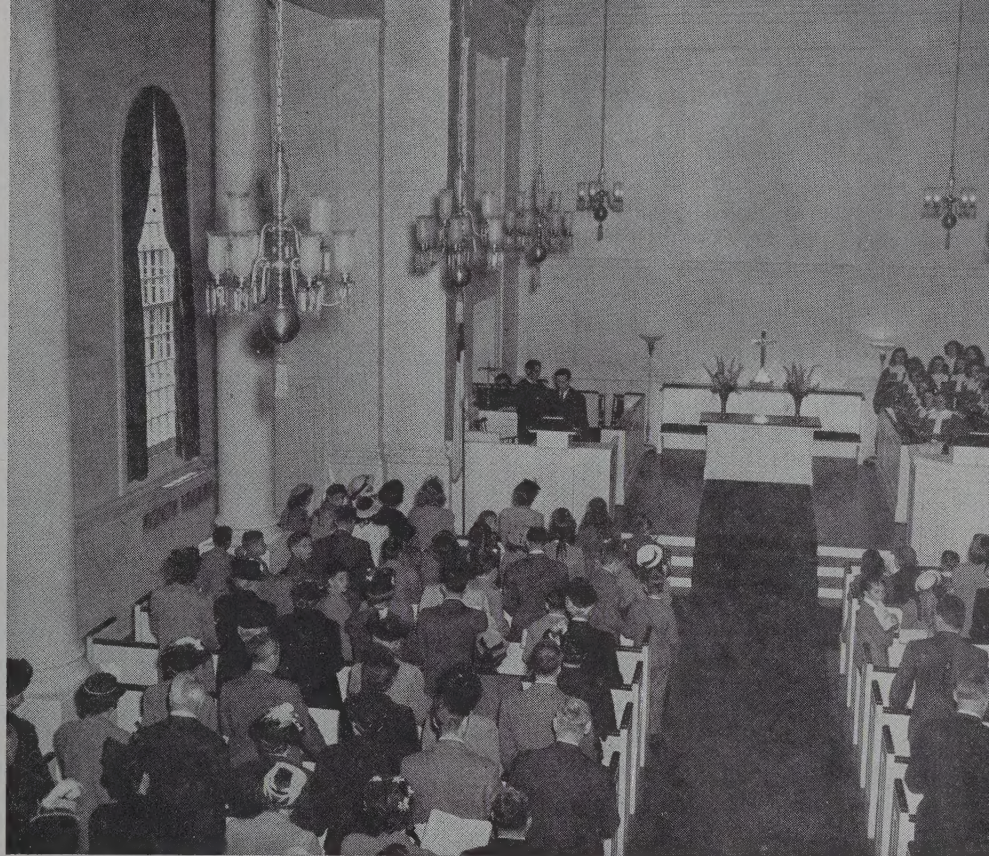
"By Giving Beauty to Our Church," the seventh grade girls suggested as they gave the meaning of the symbols in the chancel of our new church.

"By Sharing with Less Fortunate Children," all agreed, as they presented their offering.

Now we are planning the theme for this year. It must be drawn from our work together and fit our church school this particular year. You can make yours also serve that purpose!

Double services give more opportunity to use youth choirs; they also encourage boys and girls to worship with their parents.

A. Devaney



The Heresy of Two Services

Double Sunday services are a challenge and an opportunity

by Frank C. Martick*

IN THE TWENTY-EIGHTH CHAPTER of the book of Leviticus, the second verse, the law regarding Morning Worship for Protestants is recorded as follows:

"Ye shall keep my sabbaths, and reverence my sanctuary at eleven o'clock on the first day of each week: I am the Lord."

At least it appears that Protestants must have believed there was such a commandment. For more decades than one likes to remember it has been worship at "Eleven O'Clock or Nothing" in the vast majority of all Protestant churches. True, there has been a dwindling number of Sunday evening services, but the fact of their

dwindling has tended to regiment our folk to this one time for worship.

One therefore wonders if this could be one reason for the poor worship attendance record in Protestantism, which averages only some 35 per cent of the membership per Sunday. There is some evidence that a breaking with this tradition is a major reason for the success of a new movement in the evangelical churches, the double Sunday morning service.

In many cases the idea of having a variety of hours and a fairly wide range of plans has sprung out of necessity. In this time of mushrooming neighborhoods and housing developments many churches have found their physical plants wholly unable to cope with the rapid influx of new members. New church buildings could not be built fast enough, and thus

one solution has been to hold two services each Sunday and, more recently, two church school sessions. The movement has also grown rapidly in the very large churches of the country, which found their capacities taxed with rapidly growing numbers of members.

Church leaders also began to reason that possibly if there were more opportunities for Sunday morning worship, more of the members would take part. They stood at their church doors and watched young parents drive up, leave their children, and drive away to come back an hour later to reverse the process. They watched with dismay the younger parents, who ought to be the coming leaders of the church, lose contact with the church at worship, and saw their children growing up without the example of worshipping parents. Some of them watched the older youth of the church school come to class week after week, and then go away without worshipping with the congregation because they wouldn't stay the second hour. For these and similar reasons the double Sunday morning service is an accepted feature in some churches.

*Minister Westminster Presbyterian Church, South Bend, Indiana.

In the main there are three forms the multiple service is taking: two worship services, with the church school as unrelated to congregational worship as it ever was; the integrated plan; and the complete two-service, two-school plan.

From a sampling survey I have made, I would judge that the first, the unrelated plan, is the least popular. In this plan, for instance, one church in the midwest holds one service from 8:00 A. M. to 9:00; then church school from 9:30 to 10:30; followed by the second service at 11:00. In a few of the very large churches there are independent and earlier services at varied hours, in some cases as many as three each Sunday morning.

The second plan, in general, seems to be the most popular because it best meets the purposes noted above for having two services. A typical schedule for this plan is as follows:

9:30 A. M. All children, parents and others desiring to worship come to the church together. The children through the junior department age go to departments and classes, with their own worship and training therein, and all others, junior high and above, go to the sanctuary.

10:15 A. M. The worship ends and youth and adults go to classes. (Some adults, of course, may still go home.)

10:50 A. M. All classes end. The smaller children have had one hour and twenty minutes, the extended session for which many have clamored.

11:00 A. M. The second worship service.

I repeat, there are many variations to this plan. In one case older youth don't come until about 10:00 A. M., but go directly to class and stay for worship at the second service. In other cases younger children go to the first service but leave before the sermon, with or without a special children's sermon. In other churches where space is cramped, younger children have their school during the first service and the older children have theirs during the second service, thus using the same physical equipment twice. In some churches where the first service is one hour, the adult classes meet during the second service.

In all such programs of the double service, care is taken that insofar as is possible the two church services shall be identical. Where one is shorter than the other this usually means that the sermon is shorter, which means that, unless the minister is willing to work harder on it than on the longer sermon, it will be inadequate. Most ministers feel that we defeat our purposes if one service tends to be "high" and the other "low." If we want people to have the best worship experience, then both services must be identical in quality and parts. To save time, readings and Scripture lessons may be shortened and a hymn eliminated, or the offering taken while announcements are given. Or the announcements might be omitted, which is an excellent idea anyway.

The plan requires two choirs, or the use alternately of soloists and one choir. Most organists and directors are willing to cooperate but, of course, extra remuneration for them must be considered by the church boards. This will probably be covered through extra income received. The better solution is probably to use a second choir for one of the services. This gives opportunity for more choirs to participate. Instead of the youth and children's choirs singing only once a month or less, they could sing every week. A church that provides such opportunities for participation in worship leadership is more "alive" than those that continue to operate on a limited pattern.

A third type of double service rapidly coming to popularity where the physical plant is too small for the crowds, is the double-service, double-school plan. In this situation one service and one church school are held simultaneously, probably at 9:30 A. M., and then at 11:00 A. M. another school staff moves in for an identical church school while the identical second service is held. Sometimes the church school sessions are limited as to grades at the second service but often not. The majority of churches using one of these plans shifts to one worship service and one school during the summer. Originally, however, many double services had their beginning in an early second service during the summer months.

The individual variations in sched-

ule are too numerous to mention. The general idea, however, is full of possibilities precisely because it is flexible.

What are the criticisms and disadvantages? Of course no plan works perfectly or is without its faults. Many find their time schedule rushed, especially at the first service. Others feel that it divides the congregation into two groups and makes for less Christian fellowship, thus defeating one of the great purposes of the church. Yet the reply must be made that it is hard to promote fellowship at worship without chattiness which is not conducive to worship. Most fellowship worthy of the name comes through church social contacts. Some feel that when the sermon is cut short the plan minimizes the place of the sermon in the Protestant service. Others feel that it encourages families to go fishing, visiting or picnicking after the early service. A few remark that by accommodation of services we are making the Christian discipline too easy; but they meet the counter charge that the sanctified 11:00 o'clock hour is an accommodation to tradition and to the more sleepy folk who can't "get going" on Sunday earlier than 10:00. Who's accommodating whom? A few admit that the plan has hurt attendance at adult classes, but others of us give the opposite testimony. It depends a great deal on the plan used, and the adult teaching program.

But what of results? In all cases the most interesting fact is an increase of total attendance of members and prospective members. In my own church of 600 there has been an average gain of not less than fifty people per Sunday, and on Communion Sundays, when we offered it twice, a still larger gain. More recently we have made our four Communion Sundays a year exceptions by holding one service only, in order to have our congregation take Communion together. In Westwood-First Presbyterian Church of Cincinnati the double plan has been largely responsible for an average attendance of 700 out of 1000 members, a most remarkable percentage. On the average, most churches appear to gain about one-third in attendance. But aside from the figures is the fact that we see youth and young parents who before went in and out of the

(Continued on page 16)

Resources at Hand for the Rural Church

by Richard O. Comfort*

THE LIVEST and most vital religious education programs of all should be those in country churches. The people's first hand acquaintance with nature and with the processes of planting and harvesting, bring them an understanding of the Bible that is difficult for city people to attain. Because the number of members in any one rural church is usually small, the people come to know each other and it is possible for them to develop forms of Christian fellowship and to experiment in cooperative action in ways which the semi-strangers in city churches could never do. The rich resources in the environment should make "creative activities" a spontaneous and very meaningful teaching technique.

Such things are happening in some rural churches—perhaps in more now than ever before. But too many rural leaders still ignore the religious values in their own environment. Rather than using illustrations which are familiar to the children and a part of their daily life, teachers too often use only urban illustrations from their textbooks. Instead of using the free materials and tools the children can get at home, they are likely to purchase expensive craft equipment. It therefore happens that often religion comes to be something apart from life rather than an integral part of life for rural people. With a little energy and imagination, all this could be changed.

For worship experiences

Perhaps more thought has been given to relating worship to the rural environment than any other phase of religious education. The Division of Home Missions distributes widely a Rogation Sunday worship service which may be used either in a Sunday school class or in a morning service of worship. One class developed

a worship center at the harvest time by bringing to the church pumpkins and other vegetables, corn stalks, fruits, and beautifully colored leaves which they found on their own land.

There are exciting possibilities, also, for beautiful worship centers at other seasons of the year: evergreens, pine cones and berries in the winter; blossoming branches and early buds and flowers in spring; bright bouquets of flowers in summer. People in the city churches, in order to have flowers or greens for the various worship centers, must pay large prices for them at the florist. When one thinks of the possibilities in country gardens, fields and woods, he wonders why there is ever a rural church that lacks visible evidences of God's gifts in nature. There is probably some woman in each community who has made a study of attractive flower arrangements and could give guidance to children and young people in setting up worship centers. If we help children and youth to use the materials around them to illustrate God's love for them, they will think of God as they see him reflected in nature out-of-doors.

For teaching

A teacher in a rural church was puzzled as she prepared to teach a lesson on stewardship. She had taught this lesson to several other classes but had never been able to get the idea across to her junior age boys. However, on that Sunday as she shared with the class some Bible passages dealing with stewardship, she had one boy look up a verse telling about stewardship of the land. The boy said, "At our 4-H Club meeting our leader was talking about soil conservation, but I did not know the Bible said anything about it." This was a new idea to the teacher. The remark led to a discussion of the creative process which God has used throughout the centuries to produce that thin film of top soil which supports the world's population.

As the class ended the teacher suggested that the boys meet that afternoon for a hike and a picnic. At three o'clock the boys and the teacher began their hike. As they passed a certain field one of the boys remarked that the owner of that land certainly was not a good steward of the soil. This opened up the subject again and in an informal way the teacher was able to teach the boys a great deal about stewardship of all things. Later, as soil conservation was discussed again in the 4-H Club meeting, the boys in that class were able to share with others the ideas they had learned.

Many teachers have found that the out-of-doors can be used as an excellent teaching medium, especially in the summer. Children are very interested in leaf printing or spatter printing, in taking nature hikes, keeping a leaf or flower scrapbook, collecting arrowheads and rocks. These projects can be made meaningful and significant if the proper Christian interpretation is given to them. Unless the interpretation is given, the collections of rocks or study of birds may be a very interesting project, but have little religious significance.

For creative activities

In vacation church schools, when there is more time for activities, the teacher in rural areas can take advantage of the many resources in the community in her teaching. One teacher suggested that the children bring to the school the next day things that could be painted and used for decorations for the Christmas program which would be following in a few months. The children brought nuts of various kinds, pine cones and pine needles, unopened cotton bolls and sycamore balls. The next Christmas, as these things were used they brought back many memories of the summer months. (Incidentally, the decorations cost the church very little that year.)

A farm wood lot and the tools and motors that almost every farmer has are all that a group of boys and an able leader need to produce some very valuable articles for the church or the homes of the boys. One Sunday school class made bookcases, cabinets, a worship center and sand tables for their church. Black walnuts, sliced cross-wise to show the

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beautiful interior design, can be threaded with leather thongs to make a fine belt. Large burls, which are common on several types of trees, may be used for bookends and other useful articles.

For Christian fellowship

The rural church is still the center, not only of the religious life of the members of the congregation, but of the social and recreational life as well for many people. Group singing, folk games, hobby exhibits, picnics and other forms of recreation are still popular with rural people. They can be made an occasion for helping the congregation, both young and old, to understand the meaning of the brotherhood of man. Rural young people have more clubs and other organizations to attend than they used to, but the church still has the opportunity to direct their leisure time activities, especially in cooperation with other churches in the community.

Displaced persons have been relocated in many rural communities. Sometimes, however, not enough advantage is taken of this opportunity to become acquainted with these people of another national background, who may have a variety of experience and unusual talents which will widen the horizons and enrich the lives of the local population.

One church which was taking care of German-speaking displaced families invited them to bring to the church on Sunday their Bibles, which were displayed for all the community to see. Some were rare old Bibles of unusual interest. This church capitalized upon the contributions which these families could make to its fellowship. By doing so it helped the families feel that they had a real contribution to make to the church and community life.

The sociological factors of rural communities are another resource for Christian education. The church may cooperate with various other agencies at work in the rural community, which also have as their purpose the welfare and enrichment of the life of the people. Taking part in this type of cooperation, the young people come to see that all of life should be lived for the purpose of working for that abundant life which Jesus himself came to bring.

They Play and Worship Together

**A Christian Youth Council in a rural community
demonstrates ecumenical fellowship**

by Eunice Smith Davisson*

COUNTRY CHURCHES too often divide the Christian people of the area instead of bringing them together in a spirit of community.

Young people especially become very conscious of this separation in church from the friends with whom they associate in school, 4-H clubs, and other organizations. Often they become discouraged because they are unable to see the importance of the contribution the church is making to the community life. They see that there are fifty young people in their high school and only five in their Sunday school. They do not always realize that many of their friends are in other Sunday schools on the same Sunday, worshipping the same God.

One way for young people to cooperate across church lines and achieve a vital fellowship without destroying local church loyalty is through an inter-church council, youth councils as well as those representing the churches as units. A good example of such cooperation among rural young people is the Randolph County, Indiana, Youth Council. It has been helping to meet the needs of the young people in the community since it was started in 1925. By taking part in the activities provided by the Council, young people have glimpsed a vision of the responsibility of the church to the community. Many of these young people have become missionaries and ministers, or entered other Christian vocations.

The Youth Council grew out of a need in the county for united Christian action in several fields. To under-

stand this you must know something about Randolph County.

This is Randolph County

Randolph County is located east of Indianapolis, on the Ohio line. It is twenty-one miles square and is composed of rich agricultural land.

The largest town is Winchester, the county seat, with a population of approximately 5,500. The only industries are the glass factory and mold shop. People not engaged in farming or employed in these industries commute to factories in nearby towns. Winchester is the Saturday night shopping center for the county. There are ten other small towns, each with a store or two, a filling station, post office, grain elevator, a church or two, a school, and with a few homes, clustered together at a cross roads near a railroad.

The only recreational facilities for youth in the county are two movies in Winchester, a drive-in movie, three skating rinks, one park with little directed recreation, and two swimming pools. Four-H clubs are very active in both country and town, and scout groups are active in towns. Most of the young people go twenty miles to Muncie on dates and eighty miles to Indianapolis for a "really big time."

There are seventy-two churches in the county: twenty Methodist, nineteen Congregational-Christian, fourteen Friends, six Nazarene, three Evangelical United Brethren, three Church of Christ, one Evangelical and Reformed, two Church of God, one Separate Baptist, two Presbyterian, one Pilgrim Holiness. Many of these are picturesque little country churches with fewer than fifty in attendance. These churches are equipped for little more than Sunday school and church.

*Mrs. Paul Davisson, New Castle, Indiana. Formerly president of the Randolph County Youth Council and later denominational youth worker in the state.

There are not many active youth fellowships.

The Youth Council is organized

The Randolph County Council of Christian Education is a very active organization. It was started in 1884. This Council, under the leadership of Charles Pucket, president, saw the need for a united Christian youth group in 1925. The first annual County Convention of the Council was held that year and out of this meeting the present day Randolph County Youth Council was formed. Not all of the churches have cooperated, but enough have backed the Council to make it worthwhile.

The actual Youth Council is made up of two co-presidents, co-vice presidents, secretary, and treasurer and a recreation committee. These are elected and installed at the same time as the officers of the Council of Christian Education. A superintendent of youth and an adult advisor for the youth department are elected by the Council of Christian Education. These are usually lay people. The ministers give the Youth Council excellent backing.

Each township is organized under the Council of Christian Education, with a youth superintendent. Some of the townships have organized interdenominational youth groups for Sunday evening fellowship.

The co-presidents this year are Nila Brown and Keith Armstrong. Nila is a bright eyed sophomore at Ball State Teachers College in Muncie, twenty miles away. She has been two years to Lake Geneva, to the United Christian Youth Movement Central Regional Planning Conference. Keith is a farmer and has been to Central three years.

The Council sponsors recreation and worship

The Youth Council's work has become more and more that of providing a program of wholesome Christian recreation within the community and at the same time bolstering the local churches' emphasis on worship.

The New Year's Eve Watch Party is a good example of both these objectives. The first was held in 1931 at the home of Mrs. Fred Wright. Attendance increased from 85 the first year to 115 the second year. These parties were then moved to churches and later to the high school gymnasium. Now two or three hundred at-



Cynthia Marks

William Barrick, chairman of the United Christian Youth Movement, announces the "year of preparation" for The Call to United Christian Youth Action, during Youth Week, 1951. Carolyn Steel and Patricia Kimble, with Richard Tholin, chairman of the Administrative Committee on The Call listen to this announcement. The "year of preparation" is under way. State committees on The Call are being formed. Plans are being developed for the promotion of The Call in denominational and interdenominational summer conferences and rallies. During this year, 100,000 youth and their adult leaders will be challenged to extend The Call to one million youth and their adult leaders.

tend. Group recreation is planned from nine o'clock until eleven, when food is served. At eleven-thirty a simple, sincere worship program is held to prepare the young people for the New Year. This develops a very different attitude from that of the parties at the local theater or "big nights" in nearby cities.

The Easter Sunrise Service and Breakfast bring another opportunity for young people to worship together. Early on Easter or Palm Sunday (many of our churches are now having their own early Easter services for the whole family) two hundred or more youth from the county gather for worship, inspiration and breakfast. After this fellowship each returns to his own church for Sunday school and church.

The Council trains leaders

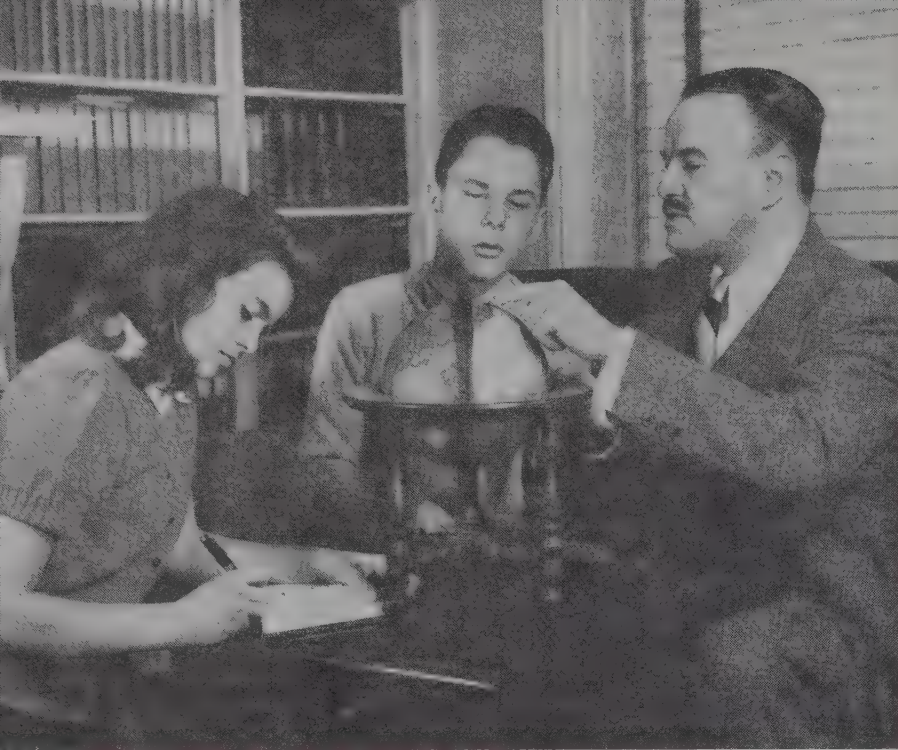
In Randolph County, as in all communities, the problem of training for Christian leadership is important. Officers of the County youth council are chosen from the various churches, so that no one church dominates. This creates more interest in ecumenical fellowship and gives members of many groups training, through experience, as leaders.

A few of the leaders are sent each year to the Central Regional Planning Conference of the United Christian Youth Movement at Lake Geneva, Wisconsin. There they learn more about the ecumenical movement. They also exchange ideas for improving both rural and city councils. Approximately one hundred and fifty young leaders from Randolph County have participated in the Central Regional Conference.

Interdenominational as well as denominational schools for leadership training are often held in the county, and many young people attend them.

Several young people from the county have become leaders in the Christian Youth Council of Indiana. Two young persons and one adult represented Randolph County on the CYCI last year.

The Randolph County Youth Council has helped to meet the needs for more wholesome, Christian recreation, to train youth for Christian leadership, and to encourage youth participation in local churches. At the same time it has furthered the ecumenical spirit by bringing youth of all denominations into a vital working fellowship.



Hibbs from Monkmeier

"Learning to live together in the family" was one of the topics of greatest interest."

which the community was accustomed and by presenting a program that would be of value through the year. Problems were to be met by collecting pertinent findings relating to family living and presenting them in such manner that they would be understandable and of practical use to the individual with a problem. Tensions were to be relieved as much as possible.

Once the objectives were stated, the plan for realizing those objectives was evolved. It was decided that a discussion type of meeting would be most fruitful in terms of the accepted objectives, provided the discussion procedure was simple, permissive, and challenging. The primary activity should be the exchange of ideas on problems or topics of the participant's choice. Hence, the name "Idea Exchange." The specific pattern for each meeting seemed naturally to consist of four phases: "warm-up," introduction, "intellectual potluck," "roundup." These will be described later in this paper.

Anticipating that at the first session the people attending might not want to talk very much, the committee felt it would be desirable to provide an expert discussion instigator, to give out a checklist type of interest finder, and to show a selection of informative films on topics of probable interest to the participants. Except for the first meeting, the committee made no specific plans or preparations for any session until the previous one had been completed. Thus each meeting was expressly planned to conform to suggestions made as the series progressed.

The Idea Exchange in session proved to be even more dynamic and effective than the committee anticipated. Since the first meeting was representative of the rest, and yet presented most administrative problems, activities that occurred will be presented in some detail.

The first meeting arouses interest

On the designated evening, the members of the committee, the hosts and hostesses, and the discussion leader arrived in ample time to make final preparations. The main room in a college union building was arranged so as to be homelike and conducive

Parents Exchange Ideas

A new discussion technique shows promising results

by Arthur R. DeLong*

HOME AND FAMILY LIVING was the subject of a group discussion procedure held last year in Naperville, Illinois, a satellite community of some seven thousand persons. The plan of the meetings was new to us and may be helpful to others for the discussion of the same or other themes. The series was advertised as an "Idea Exchange" and met four Wednesday nights, January 23 through February 15, 1950.

The Idea Exchange was originated and carried out by a committee of townsfolk appointed by the Naperville Council of Religion. The committee's assignment was to organize a program in the area of home and family living designed to reduce some

of the family problems with which other community programs were not directly concerned. An attempt will be made in this paper to describe the committee's approach to the assignment, the program they presented, and its apparent effects.

The committee plans the series

The committee was composed of a representative sampling of the professional people in town. It included a minister, a doctor, a social worker, a personnel director, a Y.M.C.A. secretary, an expert in visual aids, and a college professor of psychology.

During its planning meetings the committee gave considerable thought to ways of getting busy people with problems to attend a series of meetings, and of dealing with the problems which were of greatest concern to those attending. It was decided to try to attract attendance by making the series different from those to

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to discussion. Additional chairs were placed nearby; rooms which were to be used later in the evenings were made ready. Signs and direction markers were placed at critical spots; and literature on family living was displayed at convenient locations.

Warm-up. Each arriving couple or individual was greeted by a host and hostess, assisted with apparel, introduced to other guests, shown the literature about home and family living, and given an interest finder check list.

Introduction. The meeting was opened with a very brief summary of the over-all purposes of the series, after which the guest discussion leader was introduced. Since the first purpose of this leader was to encourage the group to take part in active discussion, he spoke for approximately ten minutes, reviewing common problems and joys of family living in a folksy, down-to-earth fashion, drawing illustrations from his own home experiences. His next task was to get the large group of seventy-five individuals divided into small discussion groups for the intellectual potluck. This was accomplished by a simple regrouping of chairs into circles of approximately twelve. At later meetings each small group met in a separate room, but at this first meeting it was felt that informality and *esprit de corps* would be promoted by having the groups share the main room. In line with the leader's opening remarks, it was suggested that each member of a group tell something of the satisfaction he had experienced from family living and also suggest some problem areas that might warrant further exploration.

Intellectual Potluck. This discussion phase of the activities comprised the heart of the evening's program. With the exception of the first session, a full hour was allotted for the potluck each week. During the first meeting a half hour period was spent by the participants in small groups, exchanging ideas on experiences in family living as suggested by the guest leader. Comments were made voluntarily and spontaneously by all who felt an urge to speak. There were no group leaders at the first meeting, so during the discussion period the committee chairman visited each of the circles and asked one of the members to plan to report the result of the discussion to the large group during the "roundup" portion of the evening.

Roundup. Each of the group representatives, in a two or three minute summary, reported no fewer than eight, and as many as nineteen ideas and problem areas which his group had discussed. These varied widely to include such diverse areas as: family recreation, quarreling, management of finances, and adjusting to the neighborhood's moral standards.

The guest leader commented briefly after each of the reports and then, at their conclusion, briefly generalized the trends that he saw in the ideas and problems as an aid to the selection of topics for future meetings. At this point the interest check lists were collected and their tabulation begun. By the conclusion of the final portion of the evening, results were announced and the most popular topic selected for consideration at the second meeting.

Film cafeteria. As a special feature of the first meeting only, the committee had arranged to show four sets of films in areas which they believed would be of greatest interest to Idea Exchange participants. At the end of the roundup these films were announced and individuals were invited to attend the film of their choice. A brief discussion period followed the showing of each film. At the remaining meetings of the Idea Exchange, the film cafeteria was omitted, allowing more time for participants to exchange ideas and opinions during the potluck sessions.

Later meetings answer questions

The interest finder filled in by those present at the first meeting showed that the most popular concern of the parents was "The role of discipline in the family." This was followed closely by "How parents effect children," with "Learning to live together" as the third. Significantly, "Sex adjustments" was at the bottom of the list. This was probably not because the parents considered it unimportant but because people are hesitant to discuss such a matter in a large mixed group. Some of those on the committee felt that this indicated at least one limitation of this type of discussion group procedure in getting at the really important and basic tensions. Doubtless it should be supplemented with personal counseling with those needing help on the more "embarrassing" aspects of family living.

In line with the response to the questionnaire, the topic for the sec-

ond meeting was "Parent-Child Relations," with considerable emphasis upon the role of discipline in the family. This topic was introduced by a film. For the third and fourth weeks the problem presentation was made by a panel of townsfolk. The topics were: "Preparing Our Children for Marriage" and "Husband-Wife Relations."

As previously indicated, during the later meetings the potluck groups met in individual rooms for their discussions. Each group was supervised by an individual whose responsibility it was to aid all members to find opportunity to contribute ideas and who served as a reporter for the group at the roundup session. Participants and leaders were assigned to the small groups each week in a purely random fashion so that group personnel varied at every session. Thus, no cliques were formed and each person came into direct contact with a large number of other participants before the series was concluded.

The meetings are still remembered

It is difficult for anyone serving on the Idea Exchange Committee, as this writer did, to make an unbiased appraisal of the outcomes of the meetings. Six weeks after the final session the program was still a frequent topic of conversation among those who participated in any way. Certainly the Idea Exchange engendered a quality of cooperative effort that was both invigorating and gratifying. Moreover, it brought together diverse elements of the community in a situation where each individual found opportunity to express ideas on topics of common interest to his listeners. As one consequence, neighbors had greater respect for each other's ideas and opinions.

It is, of course, uncertain how much the Idea Exchange contributed to the improvement of family living, but an observer at any of the meetings would have noted the therapeutic value of the discussions for many persons. The informal exchange of information about problems often released tensions and altered an attitude of mind. Of the hundreds of ideas pooled by the participants, many were locally oriented and practical enough to be put into action. In all probability, there will be more Idea Exchange type programs in Naperville. They should make a unique and important contribution to the happiness of its citizens.

Weekday Classes for Senior Highs

A report of a nation-wide study on weekday religious education for senior high school students

by Lois V. McClure*

THE QUESTION is often asked, why does the weekday church school stop at the sixth grade, or the eighth grade, or junior high school? Why is there not a similar program for senior highs? Many of its supporters look upon weekday religious education as a program limited to the children of the elementary grades or possibly extending to the junior high schools.

The high school program of weekday religious education does present its own peculiar problems which are different from those faced in the elementary grades. However, there have been numbers of communities where courses have been offered successfully to senior high school students. The information available to the Department of Weekday Religious Education of the National Council of Churches regarding the high school weekday program has in the past been limited and fragmentary. For this reason, the Committee on Weekday Religious Education requested a study of this program at the high school level. This study has now been completed and some of the facts uncovered by it are presented here.

What is high school weekday religious education?

In the first place, there seems to be confusion as to exactly what weekday religious education at the high school level might be. Some persons to whom the questionnaire was sent replied that the courses in religion which they offered could not be classified as religious education. "We do not have a program of religious education but we do teach Bible." How one can "teach Bible" without experiencing the great

religious truths recorded there is somewhat hard to understand.

The study revealed several ways in which religious education can be included in the busy schedule of high school young people. It is difficult to classify these as types of programs because the responsibility assumed by the public school and the churches, separately or in cooperation, varies widely in such matters as the sponsorship and supervision of the program, the financial support, the place of meeting and the granting of credit. There could be many groupings of various possible combinations of these factors. For our purposes, the following groups may be considered:

Programs entirely under the sponsorship of the public school system. The churches have no share in initiating, administering, financing or supervising these programs. The courses, although labeled "Bible" in some cases, are classified as history, literature, or social studies. They are taught by a regular member of the high school faculty, usually taking part of his time with the balance devoted to teaching another subject or acting in an administrative capacity. They are electives, have the same place in the scheduling of classes as other courses, and are credited toward graduation and college entrance. In this plan, it is imperative that the classes be strictly non-sectarian in the broader sense of the term, for in some communities Jewish and Roman Catholic pupils as well as Protestants are enrolled.

Programs sponsored primarily by the churches, singly or in cooperation. The courses are taught by a church-appointed teacher (a minister, religious education worker, or other person) whose salary is paid by the churches. Classes usually meet away from the public school buildings. In

some cases especially constructed buildings are used, notably the "seminaries" of the Church of Jesus Christ of Latter-Day Saints. There is little or no supervision by the public school. Credit is usually granted toward graduation and college entrance.

Programs sponsored jointly by the churches and the public school. In some places, there is not a clear definition of sponsorship, and the program seems to be conducted on a basis of cooperation between the school and the churches. For example, the teachers may be paid by the churches but chosen and supervised by the public school. A portion of the salary of the public school teacher who teaches the Bible course may be paid by the churches, and the teaching materials may be provided by them. The public school may contribute the classroom and library facilities under this joint arrangement.

Bible Study for Credit. The "Bible Study for Credit" plan originated and was popularized in North Dakota during the early years of the present century. Originally, the plan provided for the granting of credit for studies pursued in the Sunday church school, but gradually evolved into weekday religious education. There are, however, still survivals of the original plan which supplements the Sunday period with after-school or other marginal time classes during the week. North Dakota discontinued operation of the plan following the opinion rendered in the Champaign Case by the United States Supreme Court, but reports consideration of resumption within the near future. Another example of this type of work is that done in Dallas, Texas.

Extent of high school weekday religious education

The programs in 454 communities are described in the study. These represent 145 Protestant community programs in 26 states, 109 Latter-Day Saints "seminary" programs in six states, and an estimated 200 Lutheran programs in 48 states.

The general Protestant community programs reported the number of pupils they reached as 13,284 or 28.23% of the public school pupils to whom classes were open in the communities reporting. The Latter-Day Saints reported the number of pupils they reached as 21,430 or 72% of the eligible pupils. It is apparent that the distribution of the Latter-Day Saints

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At Pittsburgh, Pennsylvania, those in the processional prepare to open the Annual Recognition Service given to senior high school students who complete courses in weekday religious education. Some 2000 high school students attend classes in 12 senior high school centers each Wednesday morning.

"seminaries" is not only more concentrated but is actually much larger than that of the general Protestant community programs.

Estimating the pupils reached by the Lutheran program to be 5,000, this number added to the enrollments just given, put the total number of high school pupils reached by this program as 40,000, with programs under some sponsorship probably held in every state of the Union.

Quality of work

The study of high school weekday religious education did not extend to an investigation of the quality of the work being done in these classes. Some conclusions concerning the quality can, however, be drawn from the information received. This is evident in the comments which reporters appended to their replies, in the types of difficulties teachers reported facing, the number of pupils taking the course, and their reasons for so doing.

There are some communities where the weekday religious education classes compare favorably with the public school classes, or even surpass them in excellence. In other cases, the work is discouragingly shabby. Where consistently excellent work is done and high standards are maintained, the community usually has employed a professional teacher, equal in his training and ability to the public school

teachers. Most of these weekday religious education teachers hold graduate degrees or are working toward them.

It is the schools where part-time or volunteer workers are used that vary most widely in quality of program. Some of them compare favorably with those using full time professional weekday religious education teachers. Most frequently, these are schools whose teachers are ministers whose concern for the welfare of the young people leads them to accept this additional pastoral responsibility. In many communities, ministers have worked out a plan whereby there is a division of labor. All young people taking the course, regardless of denomination, attend the same class. Each minister-teacher may serve for a semester or a shorter period of time, teaching a specific unit or course. Another minister then takes the class for a similar period. The teaching is not likely to become a burden to any one man under this arrangement. Each such teacher also has the opportunity of repeating the course at some future date.

Nevertheless, it must be kept in mind that the minister who undertakes successfully to teach high school weekday religious education classes must have had professional training, including teaching methods for secondary school pupils. The fact that

many ministers complain of discipline difficulties reveals the common lack of such training. One of the most disappointing reports received was from a community which admitted that its program had deteriorated to showing a movie each week during the religious education period.

The majority of the schools reporting indicated that credit toward graduation was granted, although this was not a major reason why young people elected to take the course. One of the larger systems which had discontinued the granting of credit saw little difference in its enrollment. The granting of credit, however, has definite advantages. It necessitates the meeting of certain standards by the weekday religious education sponsors. It also gives the course a dignity and standing equal to other public school subjects. Granting credit is the public school's recognition that religion is as important as mathematics, history, or English.

What people say

A blank page was left at the end of the questionnaire for any statements the reporters might wish to make. A few typical comments from public school officials, teachers of classes, and ministers, are included here.

The comments from public school people ranged from indignation to high praise. "What do you think pub-

lic school teachers are for?" was scrawled in heavy black pencil across the face of one questionnaire. But the teachers of the classes were unanimous in their praise of the program in general. Several reported that pupils continued the study in colleges and made religious vocations their life work. One teacher reported, "Many students have told me that the course was more helpful than any other subject which they studied in high school." Another, that it "made the students much more understanding toward other denominations, rather than creating any disputes between different churches."

Ministers, whether or not they teach the courses, recognize their value if the work is well done, but are frank to criticize when it is not. One discouraged pastor reported that in his community the program was "pretty sad. There is no uniformity or central control, each group being left to its own devices." On the other hand, another minister reports, "This course has been a help to the high school. It gives a better understanding of life to the pupils and helps them in other courses." Rural pastors especially look upon weekday religious education as a blessing, an opportunity to reach

young people who are unable to come to Sunday church school activities. "It is probably the best thing that has happened in our community to bring the churches together in meeting a common cause," was the way one enthusiastic rural pastor put it.

It is to be noted that where the program is on a firm basis, has the moral and financial support of the community, and reflects high quality work, the comments are favorable and enthusiastic. Opposition comes when the plan does not "produce." Where public school people have had experience with well-supported and successful weekday religious education, they cooperate to the utmost. Where they have seen haphazard teaching done in poor surroundings by an unprepared teacher, they are understandably uncooperative.

Therefore it is important that the church forces of any community where there is a high school weekday religious education program in operation face the issue squarely. "Do we want this program badly enough to pay for it in money, time, and moral support? Are we willing to make it possible for the teacher to do a good job?" If not, it will be better to

drop the project. But before coming to this latter decision, the churches must realize that if they give it up, they are rejecting an opportunity which may never come again—an opportunity to reach young people at a crucial period in their lives.

Is it worth the struggle? The vast majority of the persons reporting in our study would answer affirmatively. Weekday religious education for senior high school pupils presents an opportunity for Christian education which the churches may easily lose by indifference and neglect. We must not permit this.

The Cover Picture

THE APRIL COVER is usually designed to be used on local church posters to promote National Family Week. This year's cover shows a little family without the father—a situation all too typical of many present day families in which the father is away from home on military service. Such families need the special help and sympathy of the church.

The Heresy of Two Services

(Continued from page 8)

side door, now worshipping every Sunday. There is a great need for the young people to share in the family worship service of the church, in addition to their worship in the youth department, however good that may be.

And finally—and perhaps most significantly of all—the plan gives an opportunity to use more people as teachers, ushers, choirs and helpers. The enlistment and training of these leaders is a great challenge to the church and can "bring it to life" in a vital way because it allows more people to have a responsible part in the church fellowship.

Dr. John Mixon, religious sociologist of Chicago who highly recommends the plan, does so only on the basis of not less than a one-year's trial. It may take two years fully to realize the values. His testimony and our experience show that the idea does not automatically sell itself. It has to be promoted and worked at, but it is worth it.

No, it doesn't mention 11:00 A. M. Sunday in either the Old Testament or the New. You are free to experiment!

How to Use This Issue of the Journal

General superintendents and pastors will find a multitude of good ideas in the article on double services on page 7, Mrs. Heron's article on page 5, "Parents Exchange Ideas" on page 12 and Dr. Comfort's article on page 9.

Children's workers in both church and vacation schools will be interested in "Goals Are Exciting" on page 20, "You Are Not Too Late" on page 17 and Mrs. Heron's article on page 5.

Weekday religious education teachers and others concerned with religion in the public schools will welcome Miss McClure's report of her study on the various types of religious teaching for high school pupils, page 14.

Rural church leaders, as well as youth leaders, will enjoy Dr. Comfort's article on page 9 and Mrs. Davisson's story of a Christian youth council at work in a rural community.

Children's Day Is Coming!

Mrs. Frances Dunlap Heron's "Children's Day with a Theme" is a timely reminder to begin plans for a significant service in your church. For other ideas, your committee may want to order copies of three Children's Day programs printed in back issues of the Journal: "Faith of Our Fathers" by Louise H. Gette, in May 1947; "The Kingdom of Love" in April 1948 and "We Would See Jesus" in April 1950. A limited supply of these issues is available at 15c each or 30c for all three.

You Are Not Too Late

To plan for a big anniversary vacation church school this summer

by Virgil E. Foster*

ONE of the most important events of the year is the celebration of the fiftieth birthday of the vacation church school movement. "Fifty years—and a future!" It is that future I am thinking about—and the present, this year. The observance ought to result in many new vacation schools being started, and in others being extended in length.

The January 1951 issue of the *Journal* was devoted to the vacation church schools, but I know that April is the critical time for many churches and communities which get started late in their planning. There is still time to prepare for a good vacation church school and have a part in the celebration of the fiftieth anniversary by giving more boys and girls the benefits of summer time religious education.

Act now

First of all, get to work organizing the Vacation Church School Committee. It should meet at once to secure leaders, select dates, arrange for financing the program, plan the publicity, order materials and begin making arrangements for accommodations. While you are doing that, learn the date and location of the vacation church school leaders' training institute, clinic or conference which will be held nearest to your community. Get all your leaders to attend this training enterprise. Nothing can take the place of the inspiration and training they will receive there. If your church does not have the information, write to the state or area office of your denomination or to your state or city council of churches. The institutes are often held in late March or early April, so there is no time to waste.

If yours is to be a school conducted by several churches in cooperation, you will, of course, need to get in touch with the ministers and religious education leaders of the other churches

so that the Committee can represent all of the churches with its members properly appointed. There may be a committee in existence, which just hasn't gotten started yet this year and needs you to get it moving.

Who are you?

But who are you, by the way? It doesn't really matter, so long as you are reading this article, want the children of your community to have a good opportunity for religious education this summer, and are willing to start something moving in that direction. Maybe you are one of the min-

your church school superintendent, some interested parents, or the leaders of other churches if it is to be a co-operative school—but do it *now*. That institute is just around the corner, and June isn't far behind.

Or you may be a parent or church school teacher. Just a humble one who thinks that someone else, of course, is supposed to start things. You are probably right. Somebody else should have started it, at least as early as last January. But he didn't, so it is up to you. Phone your minister, your superintendent, your neighbors, other teachers. Create a demand for the school. Everybody wants it and will thank you for starting the ball rolling.

You will need these materials

The Committee should order at once the following materials and others listed inside the front cover of this issue of the *Journal*: The special VCS issue of the *International Journal of Religious Education*, January 1951—25c. Several copies of the "Vacation



Scene from "A Story to Tell"—V.C.S. anniversary dramatization—as presented by students of Otterbein College at Columbus, Ohio. The scene, dated 1901, shows Dr. Boville watching New York children playing in the streets. These costumes may be suggestive to churches giving the dramatization next summer.

isters—or the minister if there is only one church in your community. Good! Ministers are good at getting things started—and at keeping them going. Get in touch with the chairman of your Vacation Church School Committee, if you have one, your Religious Education Committee chairman,

Church School Planning Chart"—3c each. "The How of the Vacation Church School"—50c. Order these from your denominational book store or from the National Council of Churches, 206 South Michigan Avenue, Chicago 4, Illinois.

The special Vacation Church

*Editor, *International Journal of Religious Education*.

School issue of the *Journal* gives you detailed information about materials (pp. 19-21). These include two new courses on the church published this year and a list of audio-visual materials, including a new promotional film strip and a new one on this year's theme.

And these

The special 1951 *Program Guide* (35c, 3 for \$1.00) contains information and materials you will need in planning the fiftieth anniversary celebration. It also contains two dramas, one to be used by each church in advance of the vacation church school, the other to be used by the churches in a cooperative celebration, even if they have separate schools. The ideal place for this celebration is a park or other outdoor setting. The *Guide* also gives suggestions concerning the service projects which are being stressed this year. You should have several copies.

Make a calendar of preparations

The Committee should complete its planning, get the first of the publicity started and have the texts in the hands of the teachers before the last of April.

During late April and May the director and teachers should hold several meetings to go over the texts together; plan the cooperative features of the school, including the fiftieth birthday celebration and service projects; plan for securing supplies which can be purchased cooperatively; and arrange for any trips, shared programs or other features which will be done with other churches.

Don't forget next year

Right now is not too early to begin thinking, also, about what can be done to follow up the golden anniversary. Both the leaders and the Committee should evaluate it, so that next year's school can be still better than this. You may wish to hold some follow-up activities on through the summer, such as a picnic, a story or study hour, a field trip, a nature study hike, or an indoor program. Think it over—it has great possibilities.

If the planning for your golden anniversary vacation church school has not been started, or if it is lagging—it is time you were at the telephone working on it now!

The Church Was There

The findings of the Midcentury White House Conference have significance for religious education programs

by Alice L. Goddard*

THE CHURCH was included this time. At the Midcentury White House Conference on Children and Youth, held in Washington last fall, the church was one of the official participating organizations. There were also, as usual, representatives from educational and welfare agencies. But for the first time, the church as an agency concerned with the welfare of children and youth, helped with the preliminary planning and fact-finding, participated in large numbers, and is now engaged in follow-up efforts.

It was a unique feature of this Midcentury White House Conference that leaders from the many services, educational, religious, and welfare, met together to consider the child or young person as a total person. The leaders of the Conference recognized that the physical, mental, emotional, and spiritual cannot be separated, but are dependent upon each other.

The need for increased understanding and confidence between the various services represented was evident. Leaders from the church realized they could learn many techniques from other groups but also that they had a contribution which must be made, that of bringing religious influences to bear upon the total program for children. It has been repeatedly stated since the Washington meeting that the church must learn more about how to participate in community planning, to influence community thinking, and to bring the basic Christian educational values to community endeavors.

There's a reason for child behavior

As the total child was studied, conference participants reemphasized the necessity of treating him as a child and not as a diminutive adult. In the

words of one leader, one should not "thwart, crush, disregard the child and his purposes but must treat him with respect, go along with him, cherish and honor him . . . and this does not mean pampering him . . . for each day of life has its own value and it is out of the fulfillment of childish purposes in always larger terms that he will conceive and ultimately achieve even greater purposes."

Purposes, childish or otherwise, were shown to be basic to behavior. Even the child who behaves abnormally is following some purpose of which he may not be aware. He may be trying to meet a need, make up for a lack he may, or may not, know exists, or satisfy some unfulfilled wish or yearning hidden from himself as well as from others. The conference recognized the contribution of religion to every child, regardless of his difficulties, as it calls persons to live according to God's high purposes, rather than their own. Religion was acknowledged to be a powerful means of integration and stabilization during the process of development.

Parents are people too

The basic importance of the influence of parents was impressed upon all who attended the conference. It was repeatedly stressed that those who would help a child or youth must remember that the family must accept final responsibility for his welfare. Parents reminded the others, however, of the fact that most of them care deeply for their children and are trying to help them, but that too often fathers and mothers have become confused by changing theories and discouraged by constant insistence that they must love their children. Parents felt that what is needed is the instilling of confidence and encouragement rather than so much exhortation to do something they are already endeavoring to do. They need a sense of self-realization in their task

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of rearing children and of participation and hope for the future.

The family that departs from the so called normal was discussed, with the feeling that there is need for wider acceptance of differences with less emphasis on "in spite of families." In fact, it has been found that the danger to the child in a family not always socially acceptable is often not from what happens within the home but from the result of rejection of the family by those outside. To give of their best to their families, parents need also to feel some degree of satisfaction with their own jobs, surroundings, and community life.

People are different

Anthropologists pointed out that the child interprets new experiences and knowledge in the light of what he has learned in his home and from his family's cultural background. These scientists urged that educators recognize this as they use words which have certain meanings for various national or cultural groups, or follow practices which may have a variety of interpretations. For example, to one child the word "group" may be associated only with his family; to another it may mean everyone who has come to this country from his parents' village in another country; to a third it may designate his playmates. In some cultural groups here in America, to be praised in public is a disgrace. Practices and expressions which are commonly used by some people may not be at all acceptable to others.

An example given of the effect of cultural differences referred to the "lower lower" income group which many urban churches are endeavoring to serve. Many boys and girls from this lower lower income class would like to become a part of the life of other groups, but their cultural background has not provided them with the necessary skills and attitudes. They lack knowledge of how to behave according to middle class demands. What to church leaders is delinquent behavior for them is often respectable response to reality. It is all they know. The unconscious effort made to fit them into middle class grooves is actually felt by them as a form of discrimination. No person wants to admit he is despised by society, and it is easier to leave the group than to suffer in it, even though that suffering may not be evident to others.

Many leaders pointed out that, like

the lower lower income group, any who do not conform may feel squeezed out of a so called normal group and its program. All educators were urged to examine carefully practices and attitudes, as well as teaching materials in the light of what is happening to the handicapped, the institutionalized, or persons from cultural and economic groups which differ from the majority.

War threatens a mobile society

The dread of war hung heavily over the conference, which stated repeatedly that services to children threatened by war must be strengthened, that in so far as it is possible children must be protected from the hazards of war, and especially from the ills which come from disrupted family life. It was further stressed that young people must be fortified and strengthened as they face the present crisis. The need that seemed to be expressed was not so much for new types of services but for great extension and expansion of present programs.

It was also realized that these services must be given to all people, according to their needs, without discrimination or prejudice.

In an address to the plenary body of the conference a matter was pointed out which may well make the Protestant church consider seriously how it can continue to serve its people when they are on the move. Listeners were reminded that while there is a tendency to think of population movements as being a temporary condition, due to a defense situation, actually the present mobile pattern has become a permanent one and is likely to continue. It is necessary to discover ways of providing an adequate program of Christian education, including experience and fellowship, to a nation on wheels.

Religion has a place

Religion had a place in the conference, which began with an address by Dr. George A. Buttrick. The contribution of religion was recognized in many of the discussion groups, although not in all of them. One group concerned itself with the role of the church and synagogue in the development of the child and young person, while another considered spiritual values. These spiritual values were translated by some to mean the highest in human and cultural values. Herein lay a major point of difference be-

tween them and those who accept God as their authority.

The Fact Finding report contains two unusually fine sections on religion and the role of the church. These portions of the report were prepared by an Interfaith Committee of which Dr. Mary Alice Jones was a member.

Religious recommendations which were passed in the final session included:

Recognition of "religious and ethical concepts as essential to the development of spiritual values" and of the responsibility of the home and institutions of organized religion to give religious training.

Affirmation of the principle of separation of church and state with opposition to the use of the public schools directly or indirectly for religious educational purposes.

The expansion and strengthening of religious services to rural and other communities of special economic need.

The right of the child to religious nurture was included in the *Pledge to Children* accepted at the close of the meeting and which read, in part, "We will provide you with all opportunities possible to develop your own faith in God."

Is this your responsibility?

How to translate the thinking of the Midcentury White House Conference into practices is still to be accomplished. The meeting in Washington is history, but it remains for people everywhere to close the gap that now exists between what we know and what we do.

Improvement and enlargement of programs to anywhere near an adequate coverage require time, money, effort, and the interest of every citizen. Every local community, every church, and every organization is charged with this task. Only then will the closing words of the *Pledge to Children* take on true meaning:

Aware that these promises to you cannot be fully met in a world at war, we ask you to join us in a firm dedication to the building of a world society based on freedom, justice, and mutual respect.

So may you grow in joy, in faith in God and in man, and in those qualities of vision and of the spirit that will sustain us all and give us new hope for the future.

Goals Are Exciting

Abstract goals become very concrete
when juniors get into action

by Mabel Metze* and Florence Martin†

PROBABLY NOTHING in our religious education work looks duller than a list of Christian goals or purposes, written out in abstract form. But nothing is more exciting than to watch some of these goals come to fruition in the lives of a group of children.

Take, for instance, these general goals for children: "Growth in Christ-like habits." "The ability to live as a Christian in society." "The ability to participate in the church fellowship." They sound formidable, don't they? Not quite the thing you can think of sitting down and talking over with a group of lively juniors. Then let us look at these goals when they are made specific in a unit of study as, for example, one on "Who Is My Neighbor?" The purpose of this unit as given in one quarterly is:

To create an understanding and appreciation of our neighbors in both the community and world; to help boys and girls become acquainted with the United Nations, seeing it as a means of building the Kingdom of Love on earth; to discover boys' and girls' part in Christian neighborliness.¹

This is better; the teacher begins to see concrete ways in which the more general goals may be realized.

To keep things clear, we must realize that the children have goals, too, but they are different from the teacher's. The teacher wants to guide the learning activities of the children so that the boys and girls will naturally develop the wished-for qualities of life as an outcome of their experience in Christian living. The children want to do something very definite: learn a hymn, make a map, bring gifts to a needy group, find out about something. They may never formally ver-

balize their goals, but they act on the basis of them. The teacher, as a part of the group, will help them to decide on these purposes, being willing to alter the ones she had in mind because of a special group need or interest. At the same time she will try to get them to carry through purposes which will, quite unconsciously, bring about the changes in their lives which she keeps always in mind.

Let us see how this worked out in a junior group studying the unit mentioned above, "Who is my neighbor?" in a short term vacation church school.

In order to "create an understanding of our neighbors in the community," the leaders of this group started by exploring with the group two questions: "Who is my neighbor?" and "How large is my neighborhood?" They found that their community included new neighbors from the Bahama Islands, who had been brought by plane to pick crops. These workers had not been welcomed or helped in friendly ways by the townspeople. Several children had seen the camp where these people lived and reported that there was no provision for recreation after a hard day in the field. Some workers had become ill and were hospitalized. One child said that he had heard someone remark, "They were two of the best patients the hospital in this town has ever had."

The teachers followed this lead and investigated the new neighborhood problem. The camp management made suggestions of things the children might do as good neighbors. The supplying of table games, such as checkers, dominoes and quoits, was suggested. It was also recommended that picture magazines such as *Life*, *Look*, *Holiday*, and *National Geographic* would be helpful for indoor free-time.

The children, upon hearing these reports in planning and fellowship periods, decided to help meet the recreational needs of these new neigh-

bors. In all of this the pupils determined and carried out their own purposes and plans. Later they evaluated them. A child delivered by his own wagon *The Readers' Digest* and a year's copies of *National Geographic* magazines. A parent and child left by car *Life* magazines for a year, carefully arranged by dates. Offerings were given immediately for purchasing games, and some children brought their own games of checkers and dominoes. They talked about the need for giving in quantity the games which offered fun for only two persons at a time. They arranged their lists and went on a shopping tour. It was with the purchase of the quoits that they had one of their happiest, most worthwhile Christian experiences.

There were no quoits to be found for purchase in the town, and the nearest city was fifty miles away. One storekeeper, seeing the importance of this project, directed the shopping committee of juniors to a blacksmith's shop. At first, the blacksmith appeared to be too busy to be interested, but the children were persistent. Finally, he joined the children in this good-neighbor opportunity by cleaning up old horseshoes for them and even making the pegs for the game. This greatly impressed the children who reported to the class: "And he would not let us pay him! He said he wanted this to be his part of our gift."

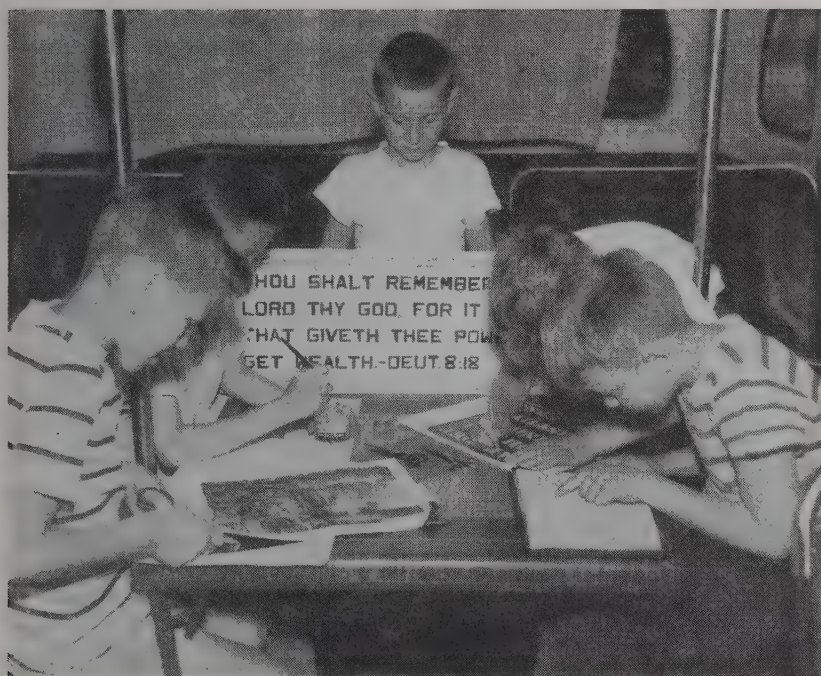
Best of all was the excursion to the Camp in cars driven by pastors, teachers, and parents when the children went to present the gifts to the new neighbors.

This unit of study did not stop, however, with the gift giving. Two young men from the Camp joined the class for a day's session, told them more about the Camp and shared their native games and folk songs with the children. These Bahama Islanders, who are British subjects, shared their flag and national anthem, "God Save the King." In singing this, the juniors learned that we borrowed from England the music for "America." Maps, an atlas, and a globe were used during this session.

As their interest in other people broadened one of the committees prepared a broadcast based on a study of the United Nations Charter. As they worked on this broadcast the juniors became interested in flags of other lands. Out of this interest grew a feel-

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Fort Wayne Weekday Schools

Juniors are serious about wanting to learn . . . but they want to learn by doing.

ing of a need for a world flag. A World Flag Committee was appointed and made a copy of the World Flag promoted by the Church of the Brethren. Another committee dramatized "Billy's Dream," a story which helped the juniors in their study of the World Flag. This committee even borrowed flags of the nations to make the dramatization more realistic.

The worship committee planned daily periods of worship, some of which were quite informal. Others included litanies, poems, or stories created by the children and reflecting the purpose of the unit.

After the unit was completed the leaders evaluated the guided experiences in accordance with their own two sets of objectives. Certainly the specific objectives had been carried out, at least to some degree. The children had come to understand and appreciate a group of new neighbors from another part of the world. They had discovered that they could have a part in Christian neighborliness. And they had learned a little about the United Nations as an agency of world cooperation. Also, the more general objectives had been fulfilled: growth "in Christlike habits," "in ability to live as Christians in society," and "in ability to participate actively in the church fellowship."

The juniors also evaluated their own purposes as they took part in the various experiences they had together. Sometimes the questions were very definite: "Did we give these neighbors the kind of play materials they wanted?" Sometimes the evaluation referred to attitudes and behavior: "Did we behave courteously when we went to the Camp?" or "Did we behave in right ways toward each other when we were working on the dramatization?" The worship periods of-

fered an opportunity for personal as well as group evaluation in terms of these goals. At these quiet times the juniors had an opportunity to check up on whether their own thinking, feelings and actions were becoming more Christian, and to commit themselves to more Christlike living. This is important, for the objectives of Christian education must finally be measured in terms of behavior.

Juniors are serious about wanting to learn, and expect their leaders to guide them in worthwhile, challenging experiences. They are not satisfied with anything less. But they want to learn by doing, not just by listening, and they want to do things out in the community as well as in the classroom. In discussing this desire of children to learn, Carolyn Pratt says: "At the moment that we scorned this impulse to learn . . . and treated it as something apart from serious work, at that moment we were beginning to waste the child . . . At the moment that we interpose second-hand knowledge, again we have begun to waste the child."²

It is the task of the church school leader to use this desire to learn and to direct it into worthwhile Christian channels. This can be done only as the junior uses his interests and abilities in types of study and endeavor which lead ultimately to fellowship with God through worship.

¹Junior Group Graded Lessons—July, August, September, 1948. The General Board of Education of the Methodist Church.

²From "I Learn from Children," by Carolyn Pratt, published by Simon and Schuster.

Fifty Years Ago

THE JOURNAL received the following interesting letter from Dr. Albert H. Gage, for many years Director of Religious Education for the Baptists in Chicago. His book, *How to Conduct Church Vacation Schools*, was widely used over a long period.

The *Journal* is glad to get this additional information about the early days of the vacation church school movement. Word from others who served in the first years will be most appreciated.

"I have read with great interest the 50th Anniversary Vacation Church School Movement number of the *International Journal*. [January, 1951]. I would like to correct one error in date. Under the pictures on

page 8 showing college and seminary leaders, there is the date 1902. This should be 1903. That year there were 15 schools. I worked in the schools that year and in 1904 and am in the picture. In the same picture are Professor Peter Stiasen, Dean of Northern Theological Seminary, Chicago; Charles H. Sears, a teacher in 1901 and Secretary of the New York City Baptist Mission Society for 37 years; Professor C. H. Moehlman, of Colgate Rochester Divinity School; and Dr. Antonio Mangano, noted Italian pastor and educator. In the picture of the women there is Mrs. Mary L. Bishop, who prepared the lessons and trained the early leaders in story telling and the art of dealing with children."

Town and Gown at School Together

A denominational college serves
the churches of its community

by Summers Tarlton*

FOR THE PAST SEVEN YEARS Queens College, in Charlotte, North Carolina, and the churches of the city have cooperated in a thorough-going program of leadership education. This has been of great value to both the workers in the local churches and to the college students.

Religion in the college

Queens College is a college for women, owned by the Presbyterian Church in the United States. It is a four-year liberal arts college offering the B. A. and B. S. degrees. For almost one hundred years, Queens College has sought to make religion a reality to its students, through the study of the Bible, Christian literature and work, and through Christian faith permeating all teaching. It has sought also to give the student an appreciation of the church, to encourage participation in its life and program, and to train for constructive contribution to the on-going work of the church.

Queens College has sought to meet a two-fold need through its courses in religious education: to train its students for service in their local church when they return home; and to give to those who have chosen church work as their profession, courses introductory to graduate study. During their college days, a very large number do volunteer work in the churches of Charlotte, and supervision is given this work through the courses in religious education. Many of the graduates of Queens have gone into the full time service of the church.

*Director of the Queens-Charlotte Leadership program; Associate Professor of Religious Education, Queens College, Charlotte, North Carolina.

Planning with local church leaders

Dr. Hunter B. Blakely, former President of Queens College, had a very firm conviction that a Christian college should be of service to the churches of the community in which it is located. He encouraged members of the faculty and student body to participate as much as possible in the church life of the city. However he felt the college should do more than this. As he expressed this conviction to some of the ministers and laymen of the city, the vision grew. He and others felt that in the field of training for leadership in the life of the church, the Christian college and churches shared a joint responsibility to the community.

So it was that early in 1944, Dr. Blakely called together some of the ministers of the city to discuss what might be done. All agreed that there was a great need in the field of leadership education; and that by the churches and the college working together, a real impact could be made upon the community. It was agreed that the college and churches would jointly bear the expense, and it was arranged for the Associate Professor of Religious Education at Queens College to give half time as director of this new Queens-Charlotte Leadership Program. The college provided an office, equipment, and part-time secretary. An Executive Committee was set up on an interdenominational basis to direct the program. Dr. George Heaton, minister of Myers Park Baptist Church, was the first chairman. Denominational field workers, and a representative of the International Council of Religious Education were called in for advice and guidance. All gave the utmost cooperation in setting up the project.

With the opening of the first Leadership Education School at Queens

College on October 3, 1944, one phase of a significant movement in Christian cooperation was initiated in Charlotte. From a church paper came this statement, "There are unlimited possibilities for leadership development when a first rate college and the churches of a city catch a vision for service and are moving forward in the development of long range plans for a carefully wrought out program in leadership education."

From the first printed bulletin the purpose of this program of leadership education was stated as follows, "To motivate persons to continuous growth in consecration, knowledge and skill. If skill is required to make leadership creative and effective, consecration and rich spiritual qualities are also necessary to lift teaching and leadership to a Christian level." In the first school, 400 were enrolled, representing fifty local churches. In its first year, the Queens-Charlotte Leadership Program sponsored three schools with an enrollment of 991. Courses were offered for parents, teachers, children and youth workers. The churches of the city contributed \$2,260 and Queens College paid the balance of the expense.

An inclusive program

During the seven years of its existence, the Queens-Charlotte Leadership Program has increased in effectiveness and continually reached a larger number of persons. The interdenominational Executive Committee has been made up of ministers, professional religious educators, and laymen. The Executive Committee appoints sub-committees on Curriculum, Finance, Publicity and Arrangements, all of which are composed of a good balance between professional and non-professional church workers. It has always been felt that it is very important to get the viewpoint of the local church members, and that has been done through the personnel of the committees and through several evaluation meetings. Much help in discovering local needs to be met has been given also by the Charlotte Council of Directors of Christian Education.

The publicity has been carried on through letters, cards, printed programs, posters placed in the churches and stores of the city, and through radio and newspaper. The two daily newspapers of the city have been

most cooperative and have given much publicity. For the last two years, in advertising the large Fall School of Religion, some of the business firms of the city have sponsored a full page advertisement in one of the papers.

Twelve different denominations participate in the annual program. A list from any one year would show the following denominations in attendance: Associate Reformed Presbyterian, Church of God, Disciples of Christ, Evangelical and Reformed Church, The Methodist Church, Presbyterian Church U. S., Protestant Episcopal Church in U. S., Greek Orthodox, United Lutheran Church in America, Nazarene, Southern Baptist, Moravian. During the year 1949-50, ninety different local churches participated, and the attendance at the three schools reached 1500. The schools have always been held at the college or in the churches of the various denominations, and moved from one section of the city to another.

It is worthwhile noting that this interdenominational project has always had the full support of the denominational executives and leaders. Several of the larger denominations also carry on their own programs of leadership education, and the leaders have expressed many times the feeling that the interdenominational program has served to create more interest in leadership training and has in no way taken interest and attendance away from the denominational work.

The fall School of Religion

Each year since its beginning the Queens-Charlotte Leadership Program has sponsored three schools. The long term school held in the fall was greatly broadened in scope and appeal two years ago, and is now called a School of Religion. Courses on methods and materials are offered, but other courses with a wider interest have been added to appeal to church members who are not now holding teaching positions in the church. All of these courses have been planned on different levels, and it is clearly indicated in the printed program for whom they are planned. Many special courses have been offered to meet the current need of the church members, such as "The

Christian Churches and the Twentieth Century Crisis," "Parent Child Relationships," "Protestantism, Its Beliefs and Action," "From Friendship to Marriage," as well as the standard courses such as "The Child's Approach to Religion," "Youth's Approach to Religion," and the "Adult's Approach to Religion."

Community schools in the suburbs

In the beginning of its history, a winter city-wide school was held very successfully. About three years ago, the Executive Committee, in evaluating its program, discovered that many of the smaller churches in the outlying areas were not being reached by any of the schools. It was decided therefore to discontinue the winter city-wide school and to sponsor in its place a community school in one of the suburban areas.

That plan has been carried out during the last three years. Each year a community school is held in a different section and is planned primarily for the small churches of that area. These schools have reached many churches whose members had never attended the large city schools. The people of the community set up their own committees to plan and promote their Leadership School. In 1950 the school was held in an area outside the city limits and was attended by 337, from 28 different churches and four denominations.

The vacation school workshop

Each Spring, the Queens-Charlotte Leadership Program has sponsored a Vacation Church School Workshop, in which the workers who are to set up and teach in the vacation schools of the city and county are trained. The Workshop has been run in two sections, a morning and an evening section. This makes the Workshop groups smaller and enables all to attend. The last two years it has been possible to follow a theme and yet allow the workers of the various denominations to use their own denominational course books. This year it is planned to use the laboratory school technique in some groups.

The Queens-Charlotte Leadership Program has been very fortunate in having so many excellent teachers available in Charlotte and nearby. The instructors for the long term schools have been drawn from the faculty at Queens College, local di-

rectors of Christian education, ministers, Y. M. C. A. workers, public school teachers and trained laymen. Outside teachers are brought in for the short term school held each spring.

Training centers and special institutes

While the sponsoring of the three leadership schools during the year is a major part of the Queens-Charlotte Leadership Program, it has in the last two years been developing other methods of leadership education. It has been working with the churches in setting up Training Centers, whereby inexperienced workers may go to one of the churches that has been recognized as a Training Center, and work with the more experienced leaders in that church for a period of several weeks, thus receiving on-the-job training. It assisted in planning and publicizing an Area Institute on Leadership Education to introduce the new Audio-Visual Kit in Leadership Education. The director is also available to any of the churches of the city to advise and assist them.

Queens College has continued through the years to give active assistance to the Queens-Charlotte Leadership Program. The Associate Professor of Religious Education continues to serve on a half-time basis as director. The college provides an office and a part time secretary. Not only is this church college serving its community, but it is offering through attendance at the leadership schools additional training to its students who are preparing to do volunteer or professional work in the church. Many of the students help in vacation church schools during the summer and they find the training they receive in the Workshop of inestimable value. Others find that in the work they are doing in the local churches, they need more training and they take advantage of the other schools.

Thus through the Queens-Charlotte Leadership Program the college students as well as local workers are receiving training of a superior quality. The program has shown through the vision of its leaders and the cooperation of the participating denominations what tangible results come from the combined efforts of a Christian college and the churches of a community.

Primary Department

by Marion G. Young*

THEME FOR MAY: *Praise God for Families*

For the Leader

The emphasis of this month provides an excellent opportunity for leaders to establish closer working relationships with the homes of the boys and girls. Children spend so much time in the family in comparison with the very short church school session that it is impossible for leaders to do an effective job of Christian education without parent cooperation.

Most churches celebrate Mother's Day, and more and more are coming to recognize Christian Family Week, or the Festival of the Christian Home. The church school leader should be informed about the total church plans for this Week so that the primary plans can fit into the whole. If there is a family church service, children may be prepared ahead of time so that they can worship with their parents with appreciation and with some degree of understanding. Church calendars, leaflets, and other materials provided by the church should be sent into every home, including those of parents who are not members of the church. Parents may also be invited to visit in the church school. Children might help to prepare a program and arrange an exhibit to interpret the work they have been doing. Perhaps a parent's meeting or party would fit into the church program better.

Whatever is the plan, every teacher should have an opportunity to know the children's homes better.

For every parent there should be opportunities to learn about the children's church school experiences, and to become acquainted with materials and methods of Christian education which can be used in the home. A few books to recommend are suggested under Resources, below.

These services for primary groups seek to foster a sense of security and responsibility in God's world. Building on some of the ideas about laws and plans in the natural world (see last month's service), it is pointed out that God cares for his children through families. Gratitude for the love and care given by parents is linked with desire to work with God by sharing in the family's work. It is hoped that the children will not only build up an appreciation of their families, but that they will be led to contribute towards family worship experiences. Some materials are suggested.

The following scripture verses should be printed on cards so that the children can read them: I Corinthians 13:4-8a; Luke

6:31; I John 3:18; Galatians 5:13c; Ephesians 4:32; John 13:34; I Corinthians 3:9a; Exodus 20:12; I John 4:7; Philippians 2:14a; I Corinthians 16:14. Either the Revised Standard Version or Moffatt's translation is easier for children to understand than the older versions.

The familiar prayer hymn "For Beauty of the Earth" is recommended because it can be found in most church hymnals and is a hymn known to many parents. It is hoped that families will use it in their worship services at home. All other music will be found in *Hymns for Primary Worship* (Judson and Westminster Press), unless otherwise stated.

Resource Materials

For Parents:

Children and Religion by Dora P. Chaplin (Scribner's)

Opening the Door for God by Herman J. Sweet (Westminster)

The Family Lives its Religion by Regina Westcott Wiemann (Harper)

The Faith of our Children by Mary Alice Jones (Abingdon-Cokesbury)

When Children Ask by Marguerite Harmon Bro (Willett, Clark)

The Family Worships Together by Mazelle Wildes Thomas (Pilgrim Press)

For Children and Parents:

Thoughts of God for Boys and Girls by Welker and Barber (Harper)

Children's Prayers for Everybody by Jessie E. Moore (Abingdon-Cokesbury Press)

Prayers for Little Children, and My Own Book of Prayers, each edited by Mary Alice Jones (Rand-McNally)

A Little Book of Singing Graces by Jeanette Perkins Brown (Abingdon-Cokesbury Press)

Tell Me about God, Tell Me about Jesus, Tell Me about the Bible, and Tell Me about Prayer, each by Mary Alice Jones (Rand McNally)

Martin and Judy, Books 1, 2, 3, by Verna Hills and Sophia Fahs (Beacon Press)

For the Leader: Additional Stories

From *Bible Homes and Homes Today* by Elizabeth Reed (Pilgrim Press)

"How a House Grew into a Home," 136

"How Bobbie Found a Home," 139

"Peter Makes a Discovery," 141

From *Neighbors at Peace* by Florence Taylor (Abingdon Press)

"Three Donalds," 112

"Love Makes the Home," 90

From *Exploring God's Out-of-Doors* by Rebecca Rice (Pilgrim Press)

"The Lilies of the Field," 21

From *Child Life in Bible Times* by Florence Taylor (Bethany Press)

"Do Unto Others," 118

From *Observing National Holidays and Church Festivals* by Florence Martin (Bethany Press)

"Jerry's Gift," 87

From *The Little Boy of Nazareth* by Edna Bonser (Harper)

--"His Own Home" and other stories From *The Family Worships Together* by Mazelle Wildes Thomas (Pilgrim Press)

"A Story of the Lad of Galilee," 45

May 6

THEME: *We Need Families*

WORSHIP CENTER: Pictures of happy family life should be arranged on a screen or other background. An open Bible and candles may be placed on a low table in front.

PRELUDE: "For the Beauty of the Earth"

CALL TO WORSHIP: Psalm 107:1

HYMN: "For the Beauty of the Earth"

PRAYER: We are truly grateful, O God, for all the evidences of thy love and care. We look around us and see thee in all the beauty of the world. We feel thy nearness in the love of our parents and friends. We ask thee to help us to grow more and more able to do our part in the world's work. Amen.

HYMN: "Glad I Am to Grow," 129

STORY:

A SONG GROWS

"What makes the children grow?" was a question sung over and over by the first graders these days. The work on their growing chart had made them remember one of their kindergarten songs. The song had helped them to find pictures to tell about the things children need to grow.

John and Bill had brought in all those yummy food pictures. Mary had found the one of the twins sleeping so peacefully in their little white beds. Tim had pasted on the glass of water. Jerry had contributed the cow and the milk bottle. Ruth and Donna had pasted the pictures of out-of-door play, and Jimmy had found the likeness of jolly old Mr. Sun who seemed to brighten up the whole chart.

"I've found it! I've found it!" called Alice, as she came running into the room waving aloft the picture she had brought.

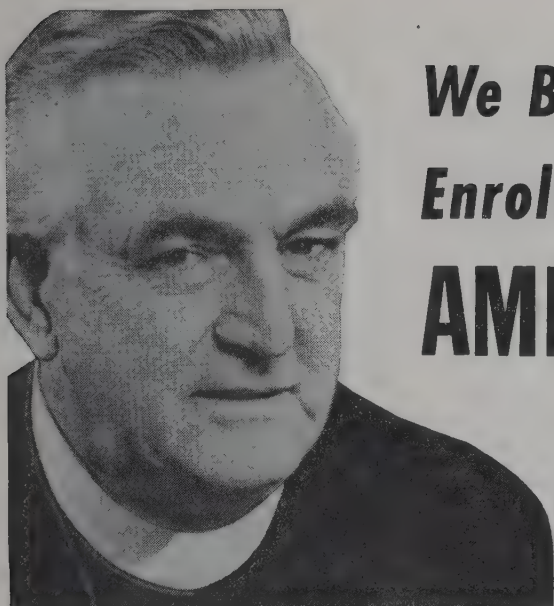
The whole first grade gathered round as Alice pasted on her picture of a happy, smiling family. It made each child think of his own father and mother and of their love and care of him. It made the whole class burst into singing, "What makes the children grow?"

Later, as the children were sitting quietly admiring their chart, Bill said seriously, "I guess mothers and fathers are the most important of all."

"I think God is," said Jerry. "He planned for cows to give milk, and for the sun and fresh air and all."

"Yes, but mothers and fathers are the ones who see that you get the right food, and that you get your rest and you get your play," argued Alice.

*Yonkers, New York



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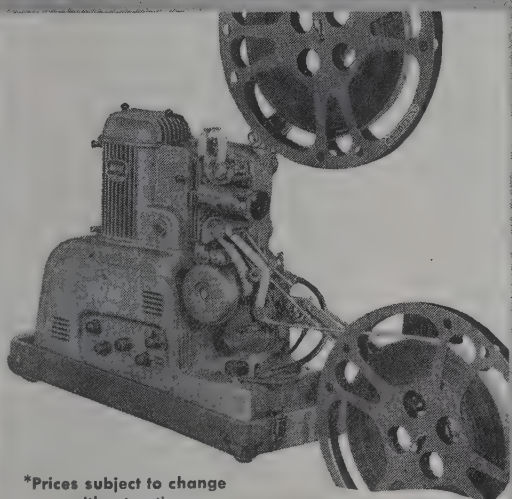
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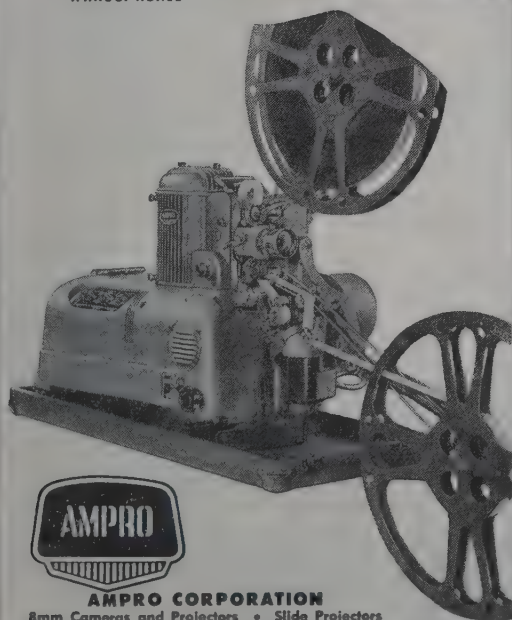
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"Children help, too, by doing the things they know they should," chimed in Mary. "Don't you think it is all part of God's plan to care for children?" asked Miss Gray. "He planned for children to grow up in families."

"Yes, yes," chorused all the children, and Ruth sang playfully, "What makes a family grow, my dear?"

Everyone laughed. Then suddenly everyone was trying to talk at once, giving answers to Ruth's question. Miss Gray's pencil flew as she tried to write down what each child said. Later she helped them to fit some of their thoughts to the music of their old song.

That is how a song grew in the first grade room. Would you like to hear the new verse?

SONG: "What Makes a Family Grow, My Dear?"¹

What makes a family grow, my dear?
What makes a family grow?
Parents and children willing to share
A love-filled home, its joys and care,
And be learning to live together.
That makes a family grow.

SCRIPTURE: Some Bible rules for happy family living read by children who have prepared. These should be chosen from list of verses under "For the Leader," above.

SONG: "The Way to Grow"¹ (add new verse to old one)

PRAYER: "Dear God, We Thank Thee," 8 (read stanzas 1,3 as a prayer)

May 13

THEME: *Mothers' Love*

WORSHIP CENTER: Arrange a background of madonnas, modern along with old masterpieces.

PRELUDE: "Norse Lullaby," 32

CALL TO WORSHIP: Psalm 33:5

HYMN: "How Strong and Sweet My Father's Care," 32

LEADER: Last Sunday we talked about how God cares for us through our families. Today is a day to think especially of mothers and all they do for us. Let us make a list of all the ways that mothers work with God to care for children. (Write on board or have helper note on paper). Mothers are pretty important in God's plan, aren't they? Good mothers live lives of love. Our Bible has some verses which tell about love. See if you think they tell about your mother.

SCRIPTURE: I Corinthians 13:4-8a (Revised Standard Version or Moffatt's)

DISCUSSION: Lead children to discuss the passage in relation to the kind of love that mothers have for their children. Explain some of the difficult words, using some of the children's examples or incidents out of your own experience to help in understanding the meanings.

HYMN: "For the Beauty of the Earth"

PRAYER: O God, we thank you for mothers. We are glad that you planned for them to love and care for children. We are glad for their patience and understanding. May we be more loving to them. Help us to find ways of serving them and making them happy. Amen.

HYMN: "How Strong and Sweet My Father's Care," 32

¹The original words and music will be found in *When the Little Child Wants to Sing* (Westminster Press), No. 103. It can probably be borrowed from the Beginner's Department.

May 20

THEME: *Fathers' Care*

WORSHIP CENTER: Same as first week.

PRELUDE: "For the Beauty of the Earth"

CALL TO WORSHIP: Psalm 107:1

HYMN: "How Strong and Sweet My Father's Care," to tune *Norse Lullaby*, No. 32

PRAYER: O God, we thank thee for thy thy love and care. We see it in all thy world. We experience it in our homes, and in our love for one another. We thank thee for planning for mothers and fathers to work and care for us. Help us to find ways to work for them, too. Amen.

HYMN: "Homes," 150

LEADER: Last week we discovered how important mothers are in God's plan. Today we will make a list of all the things that fathers do to care for their children. (Have list written down.) Fathers are important, too, aren't they? As we read again the love verses from the Bible, see if they are describing your father.

SCRIPTURE: I Corinthians 13:4-8a

DISCUSSION: Let children talk about the verses as they did last week. Incidents about fathers may help to explain further the meaning of some of the words.

HYMN: "How Strong and Sweet My Father's Care," 32

LEADER: A group of primary children just like you made up a new verse for that song, too. Would you like me to say the words for you?

NEW VERSE:

God planned for families to care
For children here and everywhere.
Fathers and mothers, children too,
Can try together His work to do;
And thankful be.

HYMN: "How Strong and Sweet My Father's Care," 32 (with new verse)

PRAYER: O God, Father of all people, we thank you for planning for families. We need the love and care that mothers and fathers give us. We need the help that we can give to each other. Teach us how to be loving and helpful. Show us ways of making our homes happy. Amen.

HYMN: "How Strong and Sweet My

Father's Care," 32 (with new verse)

PRAYER: O God, Father of all people, we thank you for planning for families. We need the love and care that mothers and fathers give us. We need the help that we can give to each other. Teach us how to be loving and helpful. Show us ways of making our homes happy. Amen.

HYMN: "Father, We Thank Thee," 43 (2nd verse only)

May 27

THEME: *Children's Share*

WORSHIP CENTER: Pictures or posters of children helping in the home should be on the background.

PRELUDE: "Home," 150

CALL TO WORSHIP: Psalm 107:1

RESPONSE: "Oh Give Thanks Unto the Lord," 160

LITANY FOR HOMES:

For safe and happy homes,
We give thee thanks, O God.

For mothers' love and care,
We give thee thanks, O God.

For fathers' busy work,
We give thee thanks, O God.

For sisters and brothers,
We give thee thanks, O God.

For work and play together,
We give thee thanks, O God.

For all thy love for us.
We give thee thanks, O God. Amen.

HYMN: "Homes," 150

SCRIPTURE: Bible rules for happy family living read by children who have prepared. (See references in "To the Leader" above)

DISCUSSION: Lead the children to discuss the above Bible verses with special reference to what children can do in a family. A list may be made if it seems wise, and there might also be some checking against the love passage used the past two weeks.

SONG: "The Way to Grow"¹

STORY: Use one of the stories suggested under resources, or tell in your own words a story of the boy Jesus in his Nazareth home.

HYMN: "Glad I Am to Grow," 129

PRAYER: Use the second verse of "Father, We Thank Thee," 43, as a prayer.

HYMN: "How Strong and Sweet My Father's Care," 32

Junior Department

by Mazelle Wildes Thomas*

THEME FOR MAY: *Four Great Hymns*

For the Leader:

The hymns that we sing from Sunday to Sunday become one of the most significant of the tools essential to the task which is ours, that of bringing boys and girls into a closer relationship with their Heavenly Father and His Son, Jesus Christ. And yet most of us spend very little time in a study of the hymns we sing and teach and even less time in interpreting the hymns to the children.

*Director of Christian Education, Grace Congregational Church, Framingham, Massachusetts.

During the month of May the four services of worship will be built around four well known Christian hymns, each of which can be found in any good denominational church hymnal. The hymns selected for study and appreciation should be familiar to most juniors.

The book, *The Gospel in Hymns* by Albert Edward Bailey and published by Charles Scribner's Sons, New York, in 1950 will prove of incalculable help to teachers and leaders as they seek to learn more about the hymns we sing.¹ (This is a good book to add to the church school library.)

¹This was reviewed in the January 1951 issue of the *Journal*.

The repetition of the elements of worship are purposeful. Worship comes most naturally to children through the use of familiar materials.

All hymns and other musical selections are found in *Hymns for Junior Worship* with the exception of the hymn, "Father, We Thank Thee, Thank Thee for Music" which is found in *Hymns for Primary Worship*, No. 6, which you may borrow from your primary department leaders. A May choir will be of great help to you in leading your group into experiences of worship. These children may meet for rehearsal on a week day or before the beginning of the Sunday session of the church school.

On the second Sunday the children should be invited to bring flowers the following Sunday for arrangement in the worship center.

Those participating in the worship programs should have ample time to prepare under the guidance of the leader.

May 6

THEME: *Singing, a Part of Worship for Centuries*

WORSHIP CENTER: An open Bible, a cross, lighted candles and a graceful branch of flowering shrub or tree carefully arranged on the worship table will be an effective worship center for this Sunday. Remember to invite the children to share in the privilege of setting up the center.

INTEREST CENTER: If possible, set up a center where copies of hymnals, old and new, a book containing the psalms printed separately, and a Psalter may be displayed.

PRELUDE: Arrangement from "Finlandia" by Jean Sibelius²

PRAYER HYMN: (sung by May choir) "Father, We Thank Thee, Thank Thee for Music"³

CALL TO PRAISE: (given by a pupil) Psalm 95:1-5

HYMN OF PRAISE: "When Morning Gilds the Skies"

CALL TO PRAYER: (given by a pupil) Psalm 95:6

PRAYER: It is with joyful, grateful hearts that we come to worship and bow down before thee, O Lord, our God and Maker. The world of beauty that lies around us reminds us of thy great goodness to us and of thy love and concern for us. Keep us aware this day of thy greatness, thy goodness and thy ever faithful watch over us. We pray in the name of Jesus who taught men so to believe and to pray after this manner:

THE LORD'S PRAYER (in unison)

PRAYER RESPONSE: (sung by May choir) "Let the Words of My Mouth . . ."
(No. 133, *Hymns for Junior Worship*)

SCRIPTURE (read by a pupil): Psalm 100
INTRODUCTORY TALK: "How Hymns Began"

Did it ever occur to you how important good music is to the happiness of people? Have you ever thought of how much music and the singing of hymns means to services of worship here in our church school as well as in the church worship? Think how different these services would

be without piano and organ music, the singing of the choir and the congregation. In the words of the prayer hymn sung by the May choir, "Music makes us joyful and brings us nearer to God."

Now there was a time in many Protestant churches when music was not allowed and when the singing of hymns as we know them was not done. But fortunately for us that day has passed for most churches. Our services of worship are now made more beautiful and more meaningful by the singing of hymns, the words of which are good poetry. Poetry of this kind helps us to express the thoughts we are feeling about God and Jesus. The music of the great hymns is quite great enough to fit the beautiful words and together they become a wonderful way through which we can worship.

During the services of worship for the month of April we talked about some of the religious paintings commonly seen in our Christian churches. Today and on the following Sundays in this month we are going to build our services of worship around four of the great and well known hymns of the Christian church.

The first singing done in English-speaking churches by the congregation was the singing of Psalms. Simple music accompanied the words of the Psalms as we know them now and of versions of the Psalms as written by the poets, authors and other educated persons of the day. Collections of the re-phrased or re-written Psalms were called Psalters.

Among the writers of metrical Psalms was one William Kethe, who lived in the middle fifteen hundreds. One of his writings is still found in all of our great hymnals and is one known and sung by all of us. This hymn is called "All People That on Earth Do Dwell." It is found on page one in *Hymns for Junior Worship*.
HYMN: "All People That on Earth Do Dwell"

LEADER:

One of the things that gave this Psalm popularity was the tune to which it was

set. This is now called "Old Hundredth," because the hymn is based on Psalm 100. It is the tune to which you have sung the words of the last verse of this hymn,



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music; therefore these hymns came to be called "Imitations of the Psalms." Other authors, poets and educated people of Dr. Watts' day wrote hymns, too, and these were finally brought together in a book which was called the "Psalter."

Dr. Watts and others he influenced made a great contribution to the religious thinking of their day and continue to influence the thinking of Christians today. Ideas of God and Jesus that many of us have developed by the singing of hymns such as the one we have talked about today. Let us sing it again now, thinking even more carefully of the ideas we are expressing as we sing.

HYMN: "Our God, Our Help in Ages Past"

WORSHIP THROUGH GIVING:

Leader: Psalm 96:8

Offering Received

The Doxology

BENEDICTION: Romans 15:13, RSV

POSTLUDE: "All Creatures of Our God and King."

May 20

THEME: *A Hymn of Adoration*

WORSHIP CENTER: An arrangement of spring flowers brought by the children, with the open Bible and lighted yellow candles.

PRELUDE: "For the Beauty of the Earth"

PRAYER HYMN: (sung by May choir): "Father, We Thank Thee, Thank Thee for Music!"¹⁸

CALL TO PRAISE: (given by a pupil): Psalm 8:1; 9:1,2

HYMN OF PRAISE: "The Glory of the Spring, How Sweet!"

CALL TO PRAYER: (given by a pupil): Psalm 102:1,2

PRAYER: Hear our prayers, O God, as we pray silently to thee. . . .

SILENT PRAYER PERIOD

PRAYER RESPONSE (sung by May choir): "Hear Our Prayer, O Lord"

SCRIPTURE (read by an older boy): Psalm 147:1,3-5,7-9,16-18

SCRIPTURE (read by an older girl): Solomon's Song 2:11-13a; 4:13-16a.

LEADER:

The Scripture just read for us becomes a good background for a study of the hymn, "Joyful, Joyful, We Adore Thee." Surely Scripture verses such as these must have inspired the writer of this beautiful and well known hymn.

The writer, Dr. Henry Van Dyke, was one of the great religious leaders and statesmen of this twentieth century. A minister of a great New York church, a professor of English Literature, a writer of beautiful stories, a famous lecturer at home and abroad, and a foreign minister to Holland and Luxembourg before and during World War I, Dr. Van Dyke was indeed a man of many talents. But among his talents the ability to write beautiful hymns was surely one of his greatest. Let us sing this one now.

HYMN: "Joyful, Joyful, We Adore Thee"

LEADER: Dr. Van Dyke wrote those beautiful words to the music of the "Hymn of Joy" in Beethoven's Ninth Symphony. Let us listen to the music of the hymn again, thinking through the words of the first verse as we listen.

LISTENING PERIOD: Music of hymn played through once.

called the Doxology. The word Doxology means a short hymn of praise to God. During this month we will use the Doxology as a part of our offering service.

The old Psalters had as much or more influence on the manner of thought and speech of Christians as did any one thing. The religious life of the entire world was greatly affected by persons like William Kethe who wrote the early Psalters, and their influence for good is still felt by those of us who sing the old hymns.

WORSHIP THROUGH GIVING:

Leader: Psalm 96:8

Offering Received

The Doxology

BENEDICTION: "May the God of hope fill you with all joy and peace in believing, so that by the power of the Holy Spirit you may abound in hope." (Romans 15:13, RSV)

POSTLUDE: "All Creatures of Our God and King."

May 13

THEME: *A Great Hymn of Courage and of Hope*

INTEREST CENTER: Hymns or other related material may be added to the interest center from week to week by the leaders and children. Pictures of the authors and composers of hymns studied might be added.

WORSHIP CENTER: Same as on previous Sunday

PRELUDE: Arrangement from "Finlandia" by Jean Sibelius¹⁹

PRAYER HYMN (sung by May choir): "Father, We Thank Thee, Thank Thee for Music!"¹⁸

CALL TO PRAISE (given by a pupil): Psalm 9:1,2

HYMN OF PRAISE: "All People That on Earth Do Dwell"

CALL TO PRAYER (given by a pupil): Psalm 46:1

PRAYER (by the Leader): In these days of wars and rumors of wars, O God, we

become concerned for the safety of all those in danger. We know that fear is the most crippling enemy known to man; therefore hear as we pray to be kept from all fear. Keep us firm in the faith of the writer of the hymn we have just sung, the faith that assures us that thou art good, and thy mercy is forever sure. We pray in the name of Jesus who taught his disciples to pray, saying:

THE LORD'S PRAYER (in unison)

PRAYER RESPONSE (sung by May choir):

"Let the words of my mouth"

HYMN: "Our God, Our Help in Ages Past"

HYMN INTERPRETATION: "Our God, Our Help in Ages Past"

The hymn we have just sung is one of the finest of old English hymns. It is sung by Christians the world over and can be found in any one of the good church hymnals. It is based on Psalm 90. Listen to the stanzas of the hymn as—reads them and to some of the verses of the Psalm as read by—.

First Reader: Stanza 1 of hymn

Second Reader: Psalm 90:1

First Reader: Stanza 2 of hymn

Second Reader: Psalm 90:2

First Reader: Stanza 3 of hymn

Second Reader: Psalm 90:4

First Reader: Stanza 4 of hymn

Second Reader: Psalm 90:14

Do you wonder that this great hymn is one of the most popular of all old hymns and that it is often sung on occasions of state when our nation and other English speaking nations are plunged into national sorrow?

The hymn was written by Isaac Watts, who began writing hymns at the age of fifteen because the singing at church was so abominably bad, to his way of thinking. He loved the words of the old Hebrew Psalms and thought their words beautiful and fitting for praise giving, but he also thought people should be allowed to sing words more in keeping with their present thoughts and day. And so he began to write hymns. He often used the Psalms as a basis for the new poem or story set to

LEADER: How perfectly the words of the hymn fit the lovely music! To think that two great artists living in different periods of time, could give to the world through their combined efforts so great a help toward the worship of God is to believe that they were in truth brothers bound in love one to the other by their Father God.

WORSHIP THROUGH GIVING:

Leader: Psalm 96:8
Offering Received
The Doxology

BENEDICTION: Romans 15:13, RSV

POSTLUDE: "All Creatures of Our God and King"

May 27

THEME: *A Hymn That Became a National Anthem*

WORSHIP CENTER: If possible use the Christian flag, the American flag, an open Bible and lighted white candles.

PRELUDE: "My Country 'Tis of Thee," played as a hymn.

CALL TO WORSHIP (given by the Leader):
Psalm 33:1-9,11-13, Proverbs 14:34

HYMN: "My Country, 'Tis of Thee"

PRAYER: We pray, our Father God, "author of liberty" that our land may remain bright "with freedom's holy light," and that we may be led by thee to do our rightful share in keeping it so. Amen.

PRAYER RESPONSE (sung by May choir):
"Hear Our Prayer, O Lord"

HYMN INTERPRETATION: "O Beautiful for Spacious Skies"

LEADER: "O Beautiful for Spacious Skies"

We have just sung a national anthem that is likewise considered a hymn and can be found in almost all good church hymnals. There is another hymn written almost fifty years ago that has won for itself the title of a national anthem and it, too, can be found in most of our good hymnals. It is "America the Beautiful" or "O Beautiful for Spacious Skies." You boys and girls learn to sing this song in school, you sing it at church, you sing it on special occasions when national holidays are celebrated. Indeed, in but a few days you may be a part of a large group who will be singing it at a Memorial Day program. You already love the hymn and while you probably know something of its author and the experiences she had which prompted her to write it, it will be helpful for us all to have this knowledge reviewed. Three of our boys and girls are going to tell us some interesting things about the hymn and its author.

First Speaker: "O Beautiful for Spacious Skies" was written by Miss Katherine Lee Bates. Miss Bates was born in Falmouth, Massachusetts, and there today those of you who go to Cape Cod for summer holidays may visit a shrine in her memory. Miss Bates was believed to be a deeply religious person, for the hymns and poetry she wrote speak of her love of God and his beautiful world.

Second Speaker: The experience which led Miss Bates, the Wellesley College teacher, to write the hymn we have come to love were these:

In 1893 she visited the famous Columbian Exposition at Chicago. Here she saw the "White City" set up by the Exposition and this she called the "Alabaster City" in the fourth stanza of the hymn. She travelled farther west than where she

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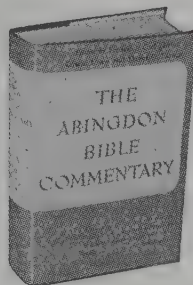
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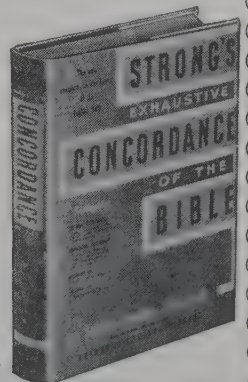
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saw great fields of grain, such as she had never seen in New England. She speaks of the fields as "amber waves of grain" in the first stanza.

Then Miss Bates visited the State of Colorado and made the steep ascent to Pike's Peak. Here from her place 15,000 feet above the world below she was greatly moved, and upon her return to Colorado Springs she wrote the hymn immediately. She speaks of the mountains as "purple mountain majesties" in the first stanza of the hymn.

Third Speaker: The second and third stanzas of the hymn speak of Miss Bates' knowledge and experience as a New Englander living in the midst of places rich

in early American history. Let us keep these experiences in mind as we sing now the hymn, "America, the Beautiful," written by Miss Katherine Lee Bates.

HYMN: "O Beautiful for Spacious Skies"
WORSHIP THROUGH GIVING

Leader: A part of your offering today as on every Sunday will be used to help make America, the land we love, a place where true brotherhood becomes a reality from "sea to shining sea."

Offering Received
The Doxology

BENEDICTION: Romans 15:13

POSTLUDE: "Our God, Our Help in Ages Past"

Junior High Department

by Nelle Morton*

THEME FOR MAY: "That they may be one"

FOR THE WORSHIP COMMITTEE:

Begin your preparation for May worship by reading aloud in committee meeting the prayer of Jesus recorded in John 17. Give each committee member an opportunity to share one thing which impressed him most in the prayer. Let them remember that the prayer was voiced by Jesus on the eve before his crucifixion, and that in such an hour of danger, disappointment and betrayal he does not pray for his deliverance or even his safety, but he prays for his friends—that they may be one in their fellowship with each other and with God.

May brings Fellowship Sunday, Family Week, Pentecost Sunday, Memorial Day, and the seasonal planting and sprouting of seeds. Consider as a prayer theme through these special Sundays: "That they may be one." If you desire to make it more direct, change the wording to: "That we may be one," or "That we may learn to have fellowship,

—in our families (Family Sunday, May 6)

—with God (Pentecost Sunday, May 13)

—with growing things (May 20)

—with those in times past who have helped to make our church and our world better (Memorial Day)

Some of the hymns suggested may be new to your group. As they are important to the worship, plan a special time in late April or early May for learning them. If your hymn book does not carry all of them, they may be found in *The New Hymnal for American Youth*.

May 6

THEME: *That we may have fellowship in our families*

While these suggestions presume that we do have fellowship in our families, it also presumes that, as the family is a place where growth takes place, there is yet much to be achieved in a true Christian family fellowship. If the prayer petitions can be developed from discussion with small groups of junior highs in your department, the worship will have more

meaning to them.

LEADER: We come together, this morning, out of our many families, into the presence of God, the Father of us all.

GROUP: Our Father, "Thine is the kingdom, and the power; and the glory forever." Amen.

LEADER: "God Made Families"

Families are not just custom. Nor are they accidents. They are special arrangements of people planned by God for several different purposes: for the birth of new persons into the world, for guaranteed care for persons until they learn to care for themselves, and as little worlds in which people can learn to be themselves. In families we learn how to love, how to grow big enough to live with other families in our community, the nation and the world.

Families help pull their members through when they get into trouble. They are buffers for personality explosions. And they are sharers of fun when life seems good.

It is in families that we can "blow our top" and not have grudges held against us. It is in families that we can first learn to forgive and be forgiven. It is in this little community, inside our own yard, that we can think most deeply of God, ask questions about him and attempt to find answers to our questions.

HYMN: "Now Thank We All Our God"

Now thank we all our God
With hearts and hands and voices,
Who wondrous things hath done,
In whom his world rejoices;
Who from our mothers' arms
Hath blessed us on our way
With countless gifts of love,
And still is ours today.

O may this bounteous God
Through all our life be near us,
With ever joyful hearts
And blessed peace to cheer us;
And keep us in his grace,
And guide us when perplexed,
And free us from all ills
In this world and the next.

MARTIN RINKART, 1636

LEADER (OR CHORIC SPEECH CHOIR):
And God said:

Let us make man in our image, after our likeness;

And God created man in his own image,

In the image of God created he him;

Male and female created he them . . .

And God formed man out of the dust of

the ground.

And breathed into his nostrils the breath of life;

And man became a living soul . . .

And he made woman

And brought her unto the man.

God hath set the solitary in families.

Let us love one another; for love is of God,
And everyone that loveth is begotten of God and knoweth God.

LITANY FOR FAMILIES:

Leader: For the wonderful way you thought of planning the human race,
Group: *We thank thee, Our Father.*

L: For a place to try out so many things we think and believe,
G: *We thank thee, Our Father.*

L: For people to share Christmas and other holidays with,
G: *We thank thee, Our Father.*

L: For a place where we can weep and be understood,
G: *We thank thee, Our Father.*

L: For a place where, in spite of our ugly ways, we are not turned out,
G: *We thank thee, Our Father.*

L: For a little group of people with whom we can help in our community, send relief overseas, and work in our church,
G: *We thank thee, Our Father.*

L: Every person separately could not afford such things as a radio. But members of families together may be able to buy one and all enjoy it,
G: *For this, we thank thee, Our Father.*

L: Every person would not have time or the skill to cook his own meals, but members of families working together can buy food, prepare it, eat it, keep house and do many things together each could not do alone,
G: *For this we thank thee, Our Father.*

L: For those who are having to learn to do without members of their families,
G: *We pray, Our Father.*

L: For those families, especially in Korea, who are not only hungry and cold themselves but, even worse, have to endure seeing members of their own families cold and hungry and cannot help them,
G: *We pray, Our Father.*

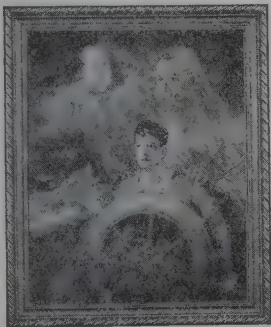
L: For those families who are special difficulties because they are discriminated against, or special personality disorders because they discriminate,
G: *We pray, Our Father.*

UNISON: And now, Our Father, we pray thee that we may seek to be understanding members of our families, to respect reticence, to enjoy humor, and to sympathize with failures. May our family learn to take its place responsibly and appreciatively in the world family, that there may come peace and harmony and justice. In Jesus' name. Amen.

HYMN: "God of the Nations, Near and Far"

May 13
THEME: *That we may have fellowship with God*

FOR THE WORSHIP COMMITTEE:
Sometimes we become lost in our patterns of worship—a scripture, prayer, talk, offering, hymn—but God is not found in a pattern. Often it is necessary to choose our worship materials so simply that we can learn to worship through the use of



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one hymn, or, in silence before a large bowl of spring's first pussy willows, know that God is. The following is such an unorthodox procedure. If you care to add other materials, an offering service or periods of silence to make it a longer guide to fit your special group, you may, of course, do so. If used as it is and effectively, it will be difficult to know at just what point worship began, for the purpose of the story is to create the need and the desire to worship. Perhaps we may say the worship proper is merely the prayer hymn, but it should be sung in such a way that there is genuine communion with God, and also a sense of fellowship with all who through the ages have sought God.

HYMN: "God the Omnipotent"

STORY: MEDITATION (to be told by an Adult Leader):

GOD WITH US

Could you imagine that you are living almost two thousand years ago? And that even now you have loose, sweeping garments about you, bound at the waist with a sash? And that around your head is a Nomadic head covering?

You have just been through a very difficult time. The Leader you have followed for three years was caught by the forces of opposition a few days ago. Even the religious leaders across the land became afraid of him and then turned against him. He was tried without a fair jury and found guilty of disturbing the peace, of eating with people of other races, of making God too easily available to the common people. The Ruler of the Praetorium himself sat in judgment, against his will, and then allowed your leader to be put to death.

A day or so after his death the world looked very dark to you and the other young followers. You were lost. You felt hopeless. Then through the numbing sorrow you began to remember some of the things your Leader said before his death. "I go away . . . The Father shall give you another helper that he may be with you forever, even the Spirit of Truth; whom the world cannot receive; for it beholdeth him not, neither knoweth him; ye know him: for he abideth with you and shall be in you. . . . Peace I leave with you; my peace I give unto you."

And as you thought upon these things the meaning of them became clearer and the meaning of the life of your Leader became clearer. You came to know that the things he stood for and what he was could not be destroyed by death on a cross. Nor could they be stifled by a tomb.

Your Leader was alive, and would live forever in the hearts of those who loved him. And even as you thought these things news came that God had raised Jesus, your Leader, from the dead.

It was news like this which made you need to seek the fellowship of others who had loved the Leader as much as you. When you found them you stayed together comforting each other during those first lonely days, eating, singing and praying and having fellowship one with the other. Those of you who had property disposed of it and put the money in a common treasury, that those of your group who did not have anything to eat might eat.

Then came a day when all of you who loved the Leader were together in one place and a most wonderful thing happened. It was as sudden and as real as if a mighty wind were blowing or tongues of fire were resting on all of you. You knew that you were filled with the Spirit your Leader had told you about. You knew that this Spirit was with you and in you and would be with you forever.

Even though there were people from every known nation living in Jerusalem at that time, they came together and understood each other.

Peter—now Peter was one of you—stood up before the large multitude of people which had gathered and began to say many things, but the most important thing he said was: "Let all know assuredly that God has made him both Lord and Christ, this Jesus whom you crucified."

Then and always God's Spirit has been with all who seek him. It has upheld all who seek a better way of living; those who strive to have fellowship with all God's children; all who would follow his will in the use of the earth's resources; all who would be fair in play and work and study and worship.

HYMN: "O Little Town of Bethlehem," last verse only

O holy Child of Bethlehem!
Descend to us, we pray;
Cast out our sin, and enter in,
Be born in us today!
We hear the Christmas angels
The great glad tidings tell;
O come to us, abide with us,
Our Lord Immanuel! Amen.

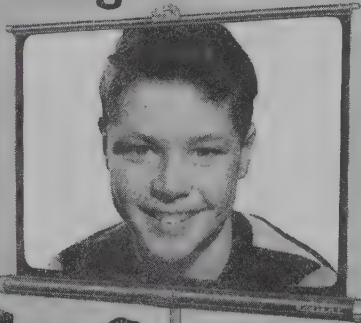
May 20

THEME: *That we may have fellowship with all living things*

LEADER: "How Manifold Are Thy Works"

St. Francis of Assisi saw God as the Father of all life—men and women, birds and beasts. He saw them all living in a brotherly relationship with each other. Indeed, he called the squirrels his brothers

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and preached often to the birds. He saw all of life praising its creator.

Shall we, singing with St. Francis the words he wrote seven hundred years ago, give praise also to the Creator of life?

HYMN: "All Creatures of Our God and King," to tune, *Laest Uns Erfreuen*¹

Leader (Continuing): It is in junior high science that you first get the idea of balance in nature. God has created the world so interdependently related that the plants and animals can live in groups, adapting themselves to woods or pond, to arctic cold or tropical forest; to the rock, sand, swamp and to other plants and animal neighbors.

(Silence)

Group: "O Lord, how manifold are thy works! In wisdom thou hast made them all."

Leader: The river, field and wood look quiet at a distance, but they teem at all times of the year with animals and plant life which have learned to live in the places best suited to their needs.

(Silence)

Group: "O Lord, how manifold are thy works! In wisdom thou hast made them all."

Leader: A field is a dead, barren piece of earth until someone stirs it with a plow, smooths it with a rake and shapes it with a hoe. Plant food is added, if the soil has been depleted by too much cut timber, or too heavy plantings, the farmer must recompense with the amount of food which had been taken out. Then the bulbs and seeds are put into the soil. So the gardener or the farmer learns to cooperate with the forces of the universe in order to produce vegetables, fruit and berries. He must obey the law of the growing season and plant at the proper time to secure the greatest harvest. He senses his kinship with animals, and shows this by leaving enough berries for the birds, and letting the shrubbery stand in the fence rows for shelter for little animals in winter. With care he watches the spawning season of the fish, and does not trap muskrats during their mating time.

God has arranged that intelligent use of resources and obedience to his laws will bring forth the good things of the earth.

Group: "O Lord, how manifold are thy works! In wisdom thou hast made them all."

HYMN: "We Plow the Fields and Scatter"

May 27

THEME: *That we may have fellowship with those who have helped to make this a better world.*

HYMN: "The Fathers Built This City"

LITANY OF REMEMBRANCE:

LEADER: For those who founded this church but are here no longer to worship in it,

GROUP: *Father, we thank thee.*

L: For those who dreamed of this community and spent days building into it neighborliness and brotherliness,

G: *Father, we thank thee.*

L: For the many people who have served thee in the many ways in this community and church and perhaps have been forgotten but whose work and love live on and on.

G: *Father, we thank thee.*

L: For those people who have gone out from this community to live, perhaps to die in some far place because they be-

lieve in thee. Perhaps a missionary, a nurse, or teacher.

G: *Father, we thank thee.*

L: For people like Father Damien, who put his desire to help people above his fear of death by leprosy, and David Livingstone whose ministry was stronger than separation from his family.

G: *Father, we thank thee.*

(If your group would like to have a very special part of the service dedicated to the memory of a certain teacher, a minister, a community worker, it would be fitting to light a candle for him before the singing of the next hymn. A brief explanation could be given or a few sentences be said, such as:

"We light this candle in memory of—
—whose life has shown what God is like
and whose death has brought a newer
understanding of God."

HYMN: "For All the Saints"

LITANY (Continued):

LEADER: For our failure to understand

and appreciate that ours is the heritage of all the saints who have lived before us,

GROUP: *Father, we pray thy forgiveness.*

L: That we have not lived up to our forefathers' dream of freedom and brotherhood,

G: *Father, we pray thy forgiveness.*

L: That too often we have deliberately broken faith with those who are working for a better community and better world,

G: *Father, we pray thy forgiveness.*

L: Let us go forth from this place, our Father, remembering that we do not live unto ourselves, that we are in a great fellowship of people who have lived in times past and who have loved and who have been courageous and who have served. Help us to learn from their mistakes and their weaknesses as well as from their vision and their strengths. We ask in Jesus' name. Amen.

HYMN: "We Would Be Building"

Senior and Young People's Departments

by Calvin C. Meury*

THEME FOR MAY: *We Are Debtors*

During the month of May we observe National Family Week, Mothers' Day, Pentecost (the birthday of the Christian Church), and Memorial Day. Each of these contributes to our individual Christian heritage and it behooves us to repay, at least in part, by devoting our lives to developing an even better Christian heritage for those who will come after us. The theme for our worship services is therefore quite appropriately "We Are Debtors."

May 6

THEME: *We Are Debtors to the Family* (National Family Week)

PRELUDE: "For the Beauty of the Earth"

OPENING THOUGHT:

Happy is the family
That has a true home
Built by loyal hearts.

For a home is not a dwelling
But a living fellowship;
And two or three people,
With understanding and affection,
Can dwell in a mansion of joy
Though their house is very small.
—LELAND FOSTER WOOD¹

HYMN: "For the Beauty of the Earth"

SCRIPTURE: Romans 1:14; Philippians 2:3-5, 4:4-10

MEDITATION: "A Christian Home"

In the calendar of the year we are called upon to observe many special weeks—not all of them worthy of recognition. Today, however, marks the beginning of one which should capture the interest and imagination of everyone—National Family Week. For both our Christian religion and democratic civilization are based ideally on the

sanctity of the family. They go hand in hand; if one is strong, the other is sure to be also. Let us consider some of the aspects of an ideal Christian home, and see how they strengthen a nation.

(These may be given by separate persons with comments or additions.)

1. A Christian home has a spirit of co-operation and helpfulness.

2. A Christian home provides wholesome recreation and good literature.

3. A Christian home is comradely, avoiding irritations with a sense of humor.

4. A Christian home engages in family worship and church worship.

5. A Christian home encourages all its members to follow Jesus Christ and upholds his ideals and standards in all life situations.

6. A Christian home inspires civic and social responsibility.

SPECIAL MUSIC: "Bless This House," by Brahe (solo)

POEM:

SO LONG AS THERE ARE HOMES
So long as there are homes to which men
turn
At close of day;
So long as there are homes where children
are,
Where women stay—
If love and loyalty and faith be found
Across those sills—
A stricken nation can recover from
Its gravest ills.

So long as there are homes where fires
burn

And there is bread;
So long as there are homes where lamps
are lit

And prayers are said;
Although people falter through the dark—
And nations grope—
With God himself back of these little
homes—

We have sure hope.

—GRACE NOLL CROWELL²

¹Arranged for choral reading in the *International Journal*, November 1948, page 27.

*Youth Director, Reformed Church in America.
¹Taken from *Beatitudes for the Family* by Leland Foster Wood. Used by permission.

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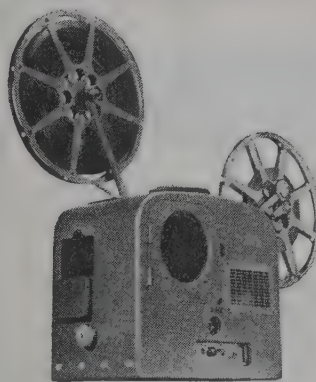


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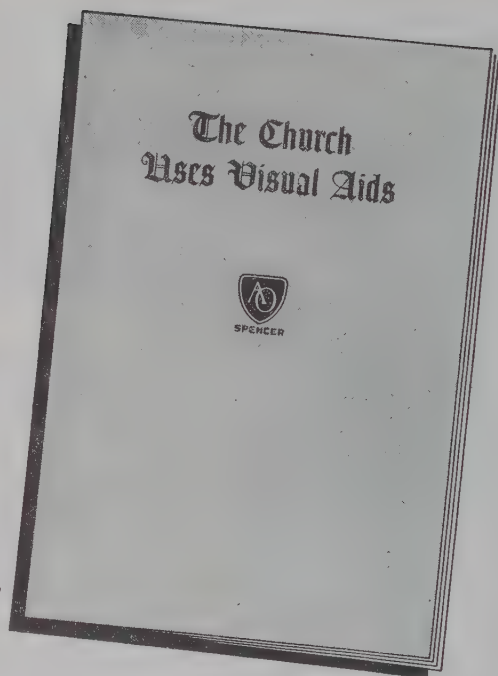
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PRAYER: O Lord, our heavenly Father, we pray that we may live in thy spirit in our homes. May we be loving and patient. Keep us from hastiness of temper and thoughtlessness. Make us mindful of the many throughout the world who are homeless. We pray that in our homes the law of love may reign. Amen.

May 13

THEME: *We Are Debtors to our Mothers*
PRELUDE: *Ave Maria* (violin, if possible)
by Gounod

HYMN: "Love Divine, All Loves Excelling"

RESPONSIVE READING: "The Law of God"
(Note: The responses may be sung. They are found in most hymnals for youth.)

Leader: Hear the ancient law of God—

Thou shalt have no other gods before me.

Thou shalt not make unto thee any graven image.

Thou shalt not take the name of the Lord, thy God, in vain.

Remember the sabbath day to keep it holy.

Honor thy father and mother.

Thou shalt not kill.

Thou shalt not commit adultery.

Thou shalt not steal.

Thou shalt not bear false witness.

Thou shalt not covet.

Response: Lord, have mercy upon us and incline our hearts to keep this law.

Leader: Hear a prophet's summary of the law. Micah said,

He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, to love kindness and to walk humbly with thy God?

Response: Lord, have mercy upon us and incline our hearts to keep this law.

Leader: Hear the new commandment of love. Jesus said,

Thou shalt love the Lord, thy God, with all thy heart, and with all thy soul and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself.

Response: Lord, have mercy upon us and incline our hearts to keep this law.

Leader: A new commandment I give unto you, that ye love one another; even as I have loved you. By this shall all men know that ye are my disciples, if ye have love one to another.

Response: Lord, have mercy upon us and write all these laws in our hearts, we beseech thee.

—Taken from

The Hymnal for Young People^a

SPECIAL MUSIC OR HYMN

STORY TALK:

A BOY AND HIS MEDAL

There is a story told of a boy who entered a southern university to secure an education. His father was dead and the family was poor. After this young man had paid his entrance fee, bought a few books and paid a week's board, he had just five dollars left. But he worked hard and his mother, back on the farm, helped him all she could. She sacrificed and did without, herself, so that her son could have an education.

When he was graduated, he not only had helped earn his way, but he was the honor student of his class. At the graduation exercises a beautiful gold medal was presented to him for being the best student in the class. When the president of the university handed the gold medal to this boy and praised him for his splendid work, the boy did a most unexpected thing. He held the medal in his hand for a moment, and then stepping from the platform, he walked straight back to where his mother was sitting and tied the blue ribbon with the medal attached to it about her neck.

This young man believed that his mother, because of her love and sacrifice and bravery in helping him, deserved the medal more than he. He placed the medal where it belonged.

The world is filled with just such mothers. Very few of them receive medals. Very few of them receive special recognition. But if we remember to love them, and honor them and appreciate what they do, it will mean more than any medal we could give.

—SIMEON E. COZAD⁴

PRAYER: O Lord, look graciously upon our mothers; keep them ever in thy fellowship, that from their lives may flow that constant stream of love and kindness, that inner strength and patience, for which mankind today cries out. God bless our mothers and all mothers everywhere. Amen.

HYMN: "I Would Be True," or, "O Love That Wilt Not Let Me Go"

May 20

THEME: *We Are Debtors to the Church* (Pentecost)

^aEdited by Milton S. Littlefield and Margaret Slattery. Copyrighted by Harper & Brothers. Used by permission.

⁴From *The Second Book of Story Talks* by Simeon E. Cozad. Used by permission of the author.

WORSHIP CENTER: Picture of the local church, if possible

PRELUDE: "The Church's One Foundation"

CALL TO WORSHIP:

Come ye, and let us walk in the light of the Lord.

He will teach us his ways and we will walk in his paths.

HYMN: "The Church's One Foundation"

RESPONSIVE READING: "Pentecost" (Selected verses from Act 2, RSV, to be given by a group in choral speech)

Low Voices: When the day of Pentecost had come, they were all together in one place.

High Voices: Suddenly there came a sound from heaven like the rush of a mighty wind, and it filled all the house where they were sitting.

Low Voices: And there appeared to them tongues as of fire, resting on each one of them.

High Voices: They were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance.

Low Voices: And they were amazed, and wondered, . . . saying one to another, "What does this mean?"

High Voices: Others mocking said, "They are filled with new wine."

Low Voices: But Peter, standing with the eleven, lifted up his voice and addressed them:

Peter: "Men of Judea, and all who dwell in Jerusalem, let this be known to you, and give ear to my words: For these are not drunk as you suppose . . . but this is what was spoken by the prophet Joel. Jesus of Nazareth, a man attested to you by God with mighty works and wonders and signs which God did through him in your midst, as you yourselves know—this Jesus, delivered up according to the definite plan and foreknowledge of God, you crucified and killed by the hands of lawless men. But God raised him up, having loosed the pangs of death, because it was not possible for him to be held by it. . . . This Jesus God raised up, and of that we all are witnesses. . . . Let all the house of Israel therefore know assuredly that God has made him both Lord and Christ, this Jesus whom you crucified."

Low Voices: Now when they heard this, they were cut to the heart, and said unto Peter and the rest of the apostles, "Brethren, what shall we do?"

Peter: "Repent, and be baptized every one of you in the name of Jesus Christ for the forgiveness of your sins, and you shall receive the gift of the Holy Spirit."

High Voices: So those who received his word were baptized, and there were added that day about three thousand souls.

LEADER:

Pentecost has been called the birthday of the Christian Church. Fifty days after the Resurrection, the followers of Jesus were gathered in an upper room in Jerusalem, leaderless, doubting, and fearful. With the coming of the Holy Spirit into their lives they realized that Jesus was not dead but alive and present with them. After Peter's stirring sermon, fear gave way to boldness, faith replaced doubt, impotence gave way to power—they turned their world upside down and inside out.

We still observe Pentecost. The Church in today's world needs more power than ever. We are that Church. How can we make the same impression on our world as the early Christians did on theirs?

HIGH RESOLVES: (These can be given by several young people.)

1. I will daily "practice the presence" of Jesus in my life through prayer and communion with him.

2. I will make it my Christian duty to keep myself constantly informed about the spiritual and physical conditions that exist in my country and in other parts of the world.

3. I will share in the local work of my church and cooperate in its activities.

4. I will make it my policy to share with others abroad my resources of food, clothing and money through my denomination and other religious organizations, so that I may have a real part in spreading the gospel and the spirit of Christ, though I may not be able to go in person.

5. I will do all in my power to live daily as a Christian so that those I meet may feel the touch of the spirit of Christ through my own life.

6. I will pray daily for definite individuals and for the Kingdom of God.

All: (with bowed heads) Revive thy church, O Lord, beginning with me.

HYMN: "Forward Through the Ages"

May 27

THEME: *We Are Debtors to the Past*

WORSHIP CENTER: Picture of the Tomb of the Unknown Soldier in Arlington Cemetery, if possible, flanked by American and Christian flags.

PRELUDE: "Marching With the Heroes"

CALL TO WORSHIP:

Leader: Blessed is the nation whose God is the Lord. And the people whom he hath chosen for his own inheritance.

Response: Righteousness exalteth a nation: but sin is a reproach to any people.

HYMN: "Marching With the Heroes"

SCRIPTURE: Isaiah 2:1-4

LEADER: "A Prayer for Peace"

The United Nations marked five years of its existence in October, 1950. We will pray in abbreviated form the prayer given on that occasion, and follow it with comment by Mrs. Eleanor Roosevelt which appeared in the press the following day. Let us pray:

"God of the Measureless Universe, Creator of Man's Conscience . . . to Thee in this our fervent prayer for peace, we lift our voices in unison.

"We . . . Americans of every faith . . . of every creed . . . join together pleading for truth, justice and charity among men. We pray for Thy omnipotent aid in this hour of imperiled civilization.

"That Thou shalt cast out forever from human thought that flaming intolerance which makes for war and breeds bloody aggression.

"That the advocates of war shall beat their swords into plow-shares and their spears into pruning hooks.

"We pray to Thee for the restoration of concord and amity among all the peoples of the earth.

"That all persons recognize the liberty due religion, and for the renewal of the way of life that is fruitful of great and good works.

"This, O Lord, is our fervent prayer, and this is our mingled tribute to Thy everlasting mercy." Amen.

* * * * *

"Saying this prayer may be one way of reminding us that we, in the democracies, have a fight to wage—a fight to wage for peace.

"There are many ways in which we can do this. One is by being prepared in a military way. This we do in the hope that whoever is thinking of attacking us will think twice and decide it is not worth the price.

"A second way is to try to use our resources in conjunction with other nations of the world to help them develop their resources and thereby raise the standard of living and make life more worth living. People who are happy and well fed are much less willing to fight a war.

"A third way is to live our lives as nearly as possible on the pattern set down for us by Christ so many years ago. This effort will remove many causes of war, and it is toward strengthening our will to do this that I think this prayer may be useful."

—MRS. ELEANOR ROOSEVELT⁵

HYMN: "Now Let Use All Arise and Sing" (tune—*Melita*) (May be used as a solo)

LITANY OF REMEMBRANCE: Let us pray:

Leader: O God, who art the Father of all; grant thy blessing upon us who are gathered here, and upon the multitudes of every name who are joined with us in one household of faith throughout the world.

Response: *We offer unto thee, O God, our thanksgiving, and come to pay our vows to the most High.*

Leader: We remember the fathers from the beginning of the world, and all who have wrought righteousness, even down to the present day.

Response: *Grant unto us, O God, that we may have our part and lot with all thy saints.*

Leader: We remember all who we love and who love us, both those who have gone and those whose presence still blesses us. Thanks be to thee for their benediction upon our lives.

Response: *Establish thou the work of their hands, and keep us in one spirit with them.*

Leader: We remember those in distress, who suffer in body, mind or estate. As sufferers with them, we bear them in our hearts and pray for their relief.

Response: *Teach us and lead us through all life's ways to an awareness of thy love and care.*

Leader: We remember our enemies, if there be any who have injured us or cherish hatred against us. We pray thee to turn their hearts, and ours, that we may live peaceably with all men.

Response: *Grant us grace to surrender ourselves wholly to thee, that we may find that inward peace which the world can neither give nor take away.*

Leader: We remember the whole family of man, and pray thee, that the spirits of all may taste of thy grace, and that all the ends of the earth may see the salvation of our God.

Response: *May the faith that makes faithful, and the hope that endures and the love that triumphs be with us always, through Jesus Christ our Lord. Amen.*

—*The Book of Worship for Church and Home*⁷

CLOSING HYMN: "Let There be Light"

⁵Reprinted by permission United Feature Syndicate.

⁷From the *Book of Worship for Church and Home*, copyright 1944, 1945 by Whitmore & Stone. Used by permission of The Methodist Publishing House.

With the New Books

Adventuring into the Church

By Lewis Albert Convis. New York, Harper & Brothers, 1951. 186 p. \$2.50.

This reviewer is attracted to any book on church membership classes. He deplores the fact that preparation for church membership receives little attention in the programs of most churches, except those of confessional or sacramental emphasis.

Here is an exciting account of the experiences of one minister who, over the period of several decades, has evolved a plan for nine months of disciplined learning and creative friendship with high school people. The book goes into explicit details. That is one of its values. One knows that every sentence grows out of experience.

Here is an exciting account of the examine a method. He was surprised to find himself caught in a learning experience. The content of the course, as outlined in this relatively short volume, caught the reviewer by surprise. "The teaching of Jesus as shown in God's book of the earth" and "the bridge between the prehistoric and the Bible" are titles which do not adequately suggest the correlation between creative evolution and the message of the Bible contained here.

This is not a conventional course in church doctrine. Another reviewer speaks of "fearlessness and sometimes startling originality." Yet it is deeply spiritual and biblically rooted. The concise plan for the final weeks of commitment to Christ and induction into the church, which is described at the close of the book, could come only from one who had walked with growing people on sacred paths that lead to new life.

It is evident that in the building of this plan, the author had at least three things in mind: commitment to Christ and the church, a deep and lasting fellowship and an intelligent *weltanschauung* which is consistent with Christian faith.

Some readers will object to parts of this book at several points:

1. There are those who will say that in his absorption in geology, archeology and history he neglects doctrine. This reviewer is in sympathy with any minister who honestly anticipates conflict between naive faith and smatterings of science. No boy or girl who passed through this course would be caught in such false conflict.

2. There are those who will object that the subject matter is beyond the capacity of any high school freshman. With this the reviewer partly agrees, but it is a good relief from the oversimplified pabulum which is fed to high school people by teachers who do not know how to use curriculum.

3. Some will say that the loyalties of the young people are too much focused on the minister. "Doc" keeps the box. He prays for each person on the tenth of every month. He does the "drilling." This reviewer knows ministers and he believes

that they know how to guide the transfer of loyalties. This pastor-teacher would have lost too much were he to take this criticism seriously.

4. There are those who will object that this book utterly ignores what goes on in the Sunday church school. With this objection, the reviewer agrees. The book does not adequately take into account the importance of correlation between the pastor's class and the curriculum of the church school. One thing is certain. The pastor can not do it all in nine months.

But every reader will applaud at many points. Here are four:

1. The disciplines of this nine-month program will command the respect of any high school person. No easy road, this.

2. The author reveals a good understanding of how high school people think and why they behave as they do. No condescension, no "down talk" here.

3. That chapter on "The heart of the adventure"—you'll like it! Adapt it—yes—but do not get too far from its spirit.

4. The emphasis upon the importance of nine long months (not ending at Easter) deserves applause. If any minister is permanently satisfied with a six weeks' preparatory class before Easter, I would advise that he carefully avoid this book!

H. H. K.

About Myself

By Nevin C. Harner. Philadelphia 2, The Christian Education Press, 1950. 133 p. \$1.75.

From the time we enter school until we graduate many years later, we study about the intricacies of human beings. However, it is not until one reads *About Myself* that a total overall picture can be gained about the many complexities that make a total human being.

Nevin Harner has succeeded in giving interesting descriptions regarding heredity, the physical being, the vocational problem, the parental ties, the social being, the love and courtship period, and the purpose for living.

The author has succeeded in giving scientific facts in language that appeals to adolescents—and their parents. Rather than discuss religion in a separate chapter, the writer has convincingly inserted it in all of the topics discussed. His approach makes religion a vital part of every phase of the life of human beings.

Highly recommended for adolescents, youth leaders, and parents. It's a book that helps in understanding the "how" and "why" of living.

D. S.

A Life of Jesus

By Edgar J. Goodspeed. New York, Harper and Brothers, 1950. 248 p. \$3.00.

In 1948 the University of Chicago Press issued a small volume entitled "A Biography and Bibliography of Edgar Johnson

Goodspeed." Listed there were 181 magazine articles and 54 books he had written. Happily, the end is not yet! Since that time, Dr. Goodspeed has issued a translation of the Apostolic Fathers, and now comes what in some respects can be thought of as his crowning work.

Extremists in the school of Form Criticism hold that it is impossible to write the life of Christ—the data in the Gospels are too little and too late. Everyone would agree that the definitive life never can be written. Yet the subject is perpetually fascinating, and few are so well equipped for the task as Dr. Goodspeed, whose researches over the years have illuminated every phase of New Testament study.

Here, without philosophical speculation, without the vocabulary and footnotes that would be required in a more technical work, the "retired" University of Chicago scholar weaves into a chronological pattern the detached incidents which appear in the Synoptics. Notable is the use that is made of the Apocrypha in understanding the background and interpreting the sayings.

Dr. Goodspeed regards the Gospels as "the most successful piece of publishing in all history, since no other publishing enterprise has ever equalled them in circulation or influence." Since then, more "lives" of Jesus have been written than of anyone else who ever lived. This one is easy to read and to understand. Anyone who would like to make a study either of the life of Jesus or of the "lives" of Jesus, might well begin with this. It will be useful to church school teachers, leaders of youth, and young people themselves. It is, in fact, commended to all who see, as the author says Jesus did, "in God's dawning reign not a threat but a promise."

J. CARTER SWAIM

Exploring a Theology of Education

By Edward A. Fitzpatrick. Milwaukee, The Bruce Publishing Company, 1950. 174 p. \$3.50.

Protestant religious educators will do well to read this book by the president of (the Catholic) Mount Mary College. For ten years he taught in the public schools of New York City. It is an exploratory volume, calling attention to the pressing current problem of how to relate religion to education. Readers may differ with the author as to the character and extent of the particular religious content which he has suggested, but they cannot question his central purpose.

Among other chapters are those which discuss the origin of knowledge, major doctrines, liturgy, spiritual writings and the Christian teacher. Particularly interesting and helpful are the author's treatments of the subject of original sin and the place of the teacher. This quotation should challenge all religious educators: "We have no right to stamp with the seal of religion an inferior instruction, much less an inferior supervision, and expect it to pass current among Catholics." Also significant is the author's analysis and evaluation of the report, "The Relation of Religion to Public Education—Basic Principles" and various statements on religion in its bearing on

character education plans. Protestants concerned with these problems will profit by considering the points of view expressed in this analysis.

E. L. S.

Living as Comrades

By Daniel Johnson Fleming. New York 10, Agricultural Missions, Inc., 1950. 180 p. \$1.50.

When Christian missionaries go to live with people of less privileged economic and cultural status, in what manner should they live? Should their homes be a bit of the home country, set down in a foreign land? Should they be similar to the dwellings of the people around them, with adaptations necessary for hygiene and comfort which would also be possible to nationals? Or should the missionaries "go native" in dress and housing?

All varieties of answers have been made to this problem, which is a very real one, particularly in foreign countries. Dr. Fleming points out that suitable answers vary with the country concerned and that it is not fair to make accusations or generalizations without acquaintance with the circumstances involved. The spirit of service and comradeship on the part of the missionary is the most important factor in the situation.

This fascinating book is made up largely of quotations from reports and letters from missionaries in foreign countries, with pertinent comment by the writer. It will be of interest in missionary education courses and to all who wish to understand one of the real problems facing mission boards and their workers.

L. W.

So We Believe, So We Pray

By George A. Buttrick. New York, Abingdon-Cokesbury Press, 1951. 256 p. \$2.75.

Here are two books in one. When you buy this book, you get two very good ones for the price of one! Dr. Buttrick links a discussion of the main Christian affirmations with the Lord's Prayer, because "Faith never affronts reason, it always goes beyond reason in brave venture. It prays."

Anyone who is loathe to leave his outworn shell of skepticism had better not read this ringing defense of faith. By the time he gets through the great fourth chapter—the one on the Holy Spirit—he will be enticed to creep out and bask in the warm glow of a shared faith. The spiritual vitamins in it will get you if you don't watch out!

Modern man's dilemma in searching for a working faith is clearly depicted. Most of the jibes that are the stock-in-trade of the modern critic are anticipated and met. The technique employed is to demonstrate what lies behind the criticism, going beyond mere retort to give positive content to faith and prayer. A favorite device is to turn the lens of thought from the convex to the concave side.

Our generation has missed the boat and will not find faith anchorage until it turns to the Lord's Prayer, not as a mere recitation, but as the means of salvation by learning prayer's power.

The book is refreshingly clever and at the same time eminently scholarly, but its great worth lies in the fact that it gives body and substance to our faith and direction to our prayer in the modern mode. Dr. Buttrick is amazingly adroit in weaving together a wealth of illustrative material into a rich thought pattern. Laymen as well as ministers will enjoy its readable style.

J. RICHARD WAGNER

On This Rock

By G. Bromley Oxnam. New York, Harper and Brothers, 1951. 117 p. \$1.50.

Bishop Oxnam presents here the third lecture series on Christian unity of the William Henry Hoover Lectureship at the University of Chicago, following in the succession of Bishop Angus Dun and of Professor Walter M. Horton.

Christian unity is for Bishop Oxnam not a far-off divine event but a summons for immediate action. It is unity that he is here advocating, not cooperation, not federation, not vague "unity of purpose and sympathy." Such a unity, admittedly hazardous, can conserve the essential values that lie in diversity.

Different convictions about economic thought and practice need not seriously strain the fellowship nor prevent courageous and bold social action when needed. This new united church must not and need not fall a victim of ecclesiastical bigness. The free mind must never be tyrannized by an authoritarian church. A final chapter contains a word picture of the church life in a rural Vermont village before and after Christian union performs its miracles of change. There is also an outline, in terms of general principles and objectives, of a plan of church union.

This book will be especially interesting to those who have been following the Greenwich and Cincinnati conferences on church unity. It is an important addition to the growing literature of church unity.

G. E. K.

Restoring Worship

By Clarice Bowman. Nashville 2, Abingdon-Cokesbury Press, 1951. 223 p. \$2.50.

In a forceful way Miss Bowman faces Christians with the responsibility for growing in the ability to worship. One does not grow in ability to worship unless he acts in accordance with the insights it brings to him. Though the book is easy reading, it confronts readers with the need for life-long effort in achieving this kind of worship experience.

Church school and camp leaders, ministers, boards of large or small churches will find stimulation and help for changing worship patterns or making the present ones more effective. This is not a book of worship services. It is a presentation of "practical ways to make worship vital" for individuals and groups.

IMO FOSTER

The Art of the Rhythmic Choir

By Margaret Palmer Fisk. New York, 1950. 205 p. \$2.50.

Margaret Palmer Fisk writes out of her experiences and her conviction regarding

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with a foreword by

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the place of the rhythmic choir in worship. This book is an attempt to help the Christian Church rediscover a creative form of worship that was once important in the life of the Church.

Mrs. Fisk is very practical in her suggestions to local church leaders in how to interest people in this creative art. She gives attention to the use of symbolic movement in working with children as well as adults and young people. She has written this book for the "average" church, giving examples where worship through bodily movement has been used effectively.

The final portion of her book is devoted to the history of this rhythmic art in the Christian Church down through the ages.

If you are looking for a new medium of religious expression, this book will challenge you to experience creative worship through a rhythmic choir. It is highly recommended to local church leaders with a flair for artistic expression.

D. S.

The Quiet Way

By Gerhart Tersteegen. New York, N. Y. Philosophical Library, 1950. 64 p. \$1.75.

This sixty-four page book is a welcome inspiration. It manifests all the virtues and failings of a pietistic orientation, emphasizing the accompanying feelings, experience and self cultivation. It definitely tends to an immanentism and a social in-

dividualism.

Perhaps its greatest message is that constant faith is a possibility regardless of environment. Tersteegen lived in the early part of the eighteenth century, a time of religious dryness; yet his faith was strong and constant. In an increasingly secular world, we need to remember that faith can be exercised.

I recommend not only a reading of this book but critical reflection upon its suggestions.

E. G. M.

Handbook for Ministers' Wives

By Welthy Honsinger Fisher. New York, Woman's Press, 1950. 136 p. \$2.00.

Here it is, at last—a manual for the woman behind the man behind the pulpit! "Handbook for Ministers' Wives" gives, in less than 150 easily read pages, a lifetime of experience, making possible a great saving of the time and energy so precious to ministers and their wives.

Welthy Honsinger Fisher has given generously in this volume of both her time-tested suggestions for living in these unique surroundings, and of her own deep experiences as a missionary in China and the wife of Frederick Bohn Fisher, the Methodist bishop of Calcutta for many years. Her treatment of the subject at hand is frank and realistic, and her practical methods for systematizing routine actions to conserve time and reduce worry will be invaluable to many a reader.

Within these pages are chapters which will appeal to the experienced as well as the "brand new" minister's wife. Mrs. Fisher has wisely included chapters on "How to Live in a Goldfish Bowl," "Special Etiquette for Ministers' Wives," and "Managing Your Household Time." The chapter: "Resources—and How to Use Them" can be invaluable to the wife who has helped serve many a parish as well as the one who is ready to settle down to her first one.

Perhaps the greatest distinction of this book is that it is frank about the inevitable limitations of a minister's family's life, but this realism has the touch of a sensitive and understanding pen, helping to create those attitudes in the minds of its readers. The suggestions given are sound and practical ones, based on many years of experience—in the field of the "minister's wife."

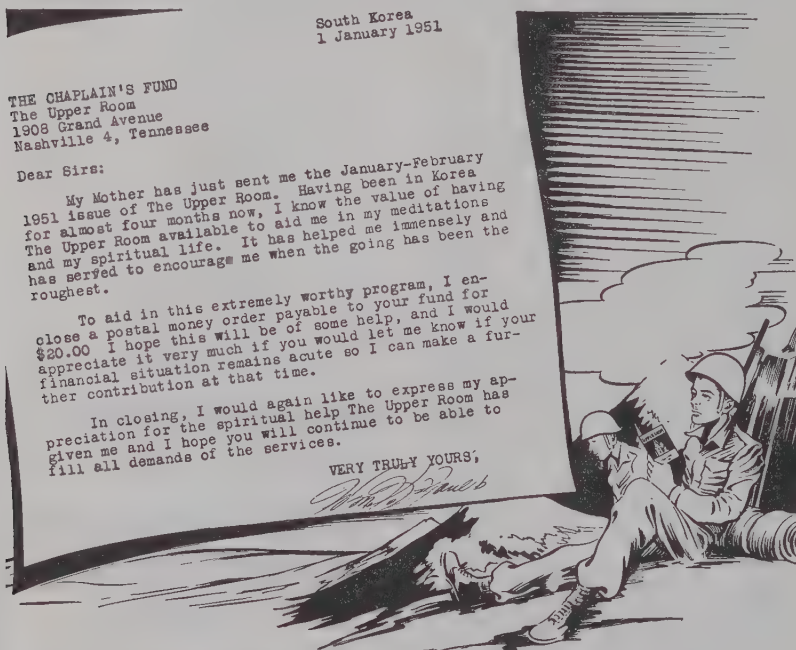
For any woman already in that field, or destined to enter it, this book is an excellent addition to her reference shelf.

BARBARA ROHRKE

Philanthropic Giving

By F. Emerson Andrews. New York, Russell Sage Foundation, 1950. 318 p. \$3.00.

Denominational and interdenominational leaders in the field of fund raising, on the national, state and city levels, will find in F. Emerson Andrews' *Philanthropic Giving* much that will be helpful. Here is a veteran on the staff of the Russell Sage Foundation who has dealt scientifically as well as practically with basic data that is important to all fund raisers.



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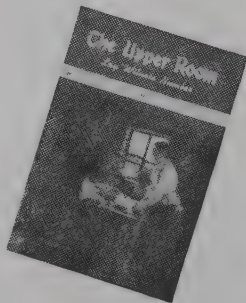
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Chapters one through five and eight through ten are of special interest to executives of communions and councils who have continuing financial responsibilities. In addition to these leaders, church endowment committees, lawyers and bank trust officers—the last two groups with personal convictions regarding the place of the church and religion in the possible giving program of their clients—will get a new and fresh look at philanthropic giving on a nation-wide basis and will thereby benefit from Mr. Andrew's extended and thorough-going study.

P. C. L.

Chats from a Minister's Library

By Wilbur M. Smith. Boston, W. A. Wilde Company, 1951. 283 p. \$2.50.

Out of a long experience as a pastor and as a teacher in Bible institutes, Dr. Smith writes a series of reflective and unrelated essays, dealing mostly with books, libraries, and sermonic materials.

He comments on the appearance of books in the field of theology and biblical literature representing a great variety of points of view. Friends of the Revised Standard Version of the Bible would be interested in his complaint that the name of Dr. Luther Weigle was omitted from the *Reader's Encyclopedia*, and in his story of the discovery of the Dead Sea Scrolls. Many readers will not be acquainted with some of the books Dr. Smith discusses, for many of them were written in the 19th century and are not well known today.

G. E. K.

Additional Books Received

*AMERICAN FOUNDATIONS OF RELIGIOUS LIBERTY. By D. E. Lindstrom. Champaign, Illinois, The Garrard Press, Publishers, 1950. 107 p. \$2.00.

*THE BEST OF DICK SHEPPARD. By Halford E. Luccock. Harper and Brothers, 1951. 162 p. \$2.50.

*THE BIBLE STORY FOR BOYS AND GIRLS. By Walter Russell Bowie. Nashville 2, Abingdon-Cokesbury Press, 1951. 160 p. \$2.50.

*THE BRAND NEW PARSON. By Sara Jenkins. New York 16, Thomas Y. Crowell, 1951. 246 p. \$3.00.

THE BRIDGE OF GOD. By Robert A. Lapsley, Jr. Richmond, Va., John Knox Press, 1951. 61 p. \$1.50. Simple meditations, rather sentimental, including five messages given at Easter sunrise services at the Natural Bridge of Virginia.

*THE CHRIST OF THE CROSS. By Richard Morgan. New York 16, Richard R. Smith, 1951. 285 p. \$3.50.

*CHURCH USE OF AUDIO-VISUALS. By Howard E. Tower. Nashville 2, Abingdon-Cokesbury Press, 1950. 152 p. \$2.50.

*THE CLAIM OF JESUS CHRIST. By Dom Gregory Dix. Chicago 5, Wilcox and Follett Company, 1951. 86 p. \$1.25.

*THE CLUE TO CHRISTIAN EDUCATION. By Randolph Crump Miller. New York, Charles Scribner's Sons, 1950. 211 p. \$2.75.

*CONSIDER PAUL. By Holmes Rolston. Richmond 9, Va., John Knox Press, 1951. 217 p. \$3.00.

*LEADERSHIP OF YOUTH. By Ben Solomon. Putnam Valley, N. Y., Youth Service, Inc., 1950. 164 p. \$3.00.

*MEN OF GOOD HOPE. By Daniel Aaron. New York, Oxford University Press, 1951. 329 p. \$4.00.

*THE OXFORD GROUP, ITS HISTORY AND SIGNIFICANCE. By Walter Houston Clark. New York, Bookman Associates, Inc., 1951. 268 p. \$3.50.

*THE PENDLE HILL READER. Edited by Herrymon Maurer. New York 16, Harper and Brothers, 1951. 208 p. \$2.75.

PICTORIAL ODDITIES FROM HEBRAIC LITERATURE. By Solomon Lenchitz. New York, Exposition Press, 1950. 64 p. \$2.00. "Believe it or not" pen and ink drawings illustrating curious facts and bits of folklore from Jewish sacred literature, nearly all outside the Old Testament.

*THE SMALL COLLEGE TALKS BACK. By William W. Hall, Jr. New York 16, Richard R. Smith, Publisher, 1951. 214 p. \$3.00.

SPENTA ZARATHUSTRA. By E. J. Di-vecha. Bombay, Kaiser-i-Hind Press, 1950. 104 p.

STEPPING STONES OF THE SPIRIT. By Patricia Bever. New York, Association Press, 1951. 95 p. \$1.75. Prayer poems, of interest chiefly because the author wrote one each evening as a discipline of the spirit, giving form and beauty to meditation.

Reprints

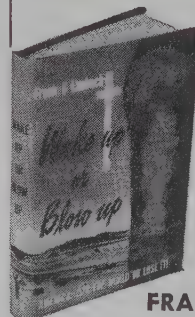
THE THREE MEANINGS. Reprint Edition containing *The Meaning of Faith*, *The Meaning of Prayer* and *The Meaning of Service*. By Harry Emerson Fosdick. Doubleday and Company, Inc., 1951. 223 p. \$2.95. Three famous books of meditations and prayers arranged for daily reading are here reprinted in one volume. Over 750,000 copies of the three original volumes have been sold. This collection will make them readily available to new readers.

CHRISTIAN FAITH AND MY JOB. By Alexander Miller. New York, Association Press, 1946. Reprinted 1951. 60 p. Paper, 59c; cloth, \$1.00.

PRIMER FOR PROTESTANTS. By James Hastings Nichols. New York, Association Press, 1947. Reprinted in 1951. 151 p. Paper, 59c; cloth, \$1.50.

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What's Happening

National Emergency Reflected in Annual Meeting

by Lemuel Petersen*

CHICAGO, Ill.—The ministry of Christian education in a world of crisis was highlighted in the first annual meeting of the Division of Christian Education of the National Council of the Churches of Christ in the U.S.A. This was held at Columbus, Ohio, February 11-17, with an attendance of about 1,300 delegates, mostly professionals. Meetings were held of seventeen associated sections, scores of committees, the three Commissions of the National Council, and the Executive Board of the Division. Special attention was given to the problems which defense mobilization has brought to the local church, to the family, to church colleges, and to youth entering the armed services.

"The nation's first line of defense against the godless forces at home and abroad is not its armed might but the character and integrity of the American people," declared Dr. Roy G. Ross, Associate General Secretary of the National Council and Executive Secretary of the Division. "Christian education provides a firm foundation for integrity and enduring character. Never in the nation's history was Christian education, particularly of the rising generation, more needed than today."

Warning that Protestant colleges, as a result of the national crisis, face the most critical struggle for survival since the Civil War, Dr. E. FAY CAMPBELL, general director of the Commission on Christian Higher Education, called for emergency measures by the churches to keep them open. He noted that the "1951 undergraduate seems to have lost his grip on the future. The loss in morale is . . . tragic."

In a statement on "Ministering to Families When War Threatens," the board of managers of the National Council's Joint Department of Family Life agreed that although American families face unusual difficulties in the present emergency, religious faith can become more meaningful and helpful than ever before. "The effects of mobilization are so far reaching and rigorous that Christian families may be called upon to meet yet greater sacrifices and challenges."

Creation of a new youth program for Protestants entering the armed services, under the title "United Fellowship of Protestants—in the Armed Services" was announced. Sponsored by 30 denominational boards of Christian education and closely related to the United Christian

*Associate Director, Department of Public Relations, National Council of Churches.



At the Annual Meeting in Columbus, Dr. Roy G. Ross (left), Associate General Secretary and Dr. Samuel McCrea Cavert (right), General Secretary of the National Council of Churches, confer with Dr. Harold E. Stassen, President of the University of Pennsylvania, who is one of the vice-presidents-at-large of the National Council of Churches.

Youth Movement, the program will allow chaplains to develop local units of the Fellowship at military bases and on shipboards, at home and abroad. They will follow the general pattern of the denominational youth fellowships with worship, study, service activities and recreation.

Because one-half of the population of America consists of "displaced persons"—about 50 per cent of the people of the country having moved one or more times between 1940 and 1947—representatives of the Joint Commission on Missionary Education discussed their new study program on "Churches for Our Country's Needs."

In the opening address of the week-long meeting Dr. TRUMAN B. DOUGLASS, Executive Vice-President of the Congregational Christian Board of Home Missions, declared that the task of Christian education is "one of supreme responsibility and urgency." "Christian education is especially important today," he continued, because "public education has declined to accept any responsibility for communicating the spiritual basis of our culture." Other important events during the week were:

1. Launching of the celebration of the 50th anniversary of the vacation church school movement with a dramatic presentation at the opening session, with an annual luncheon meeting of the International Association of Daily Vacation Bible Schools, and with many special addresses and discussions.

2. The presentation of the Russell College Distinguished Service Citation *in absentia* to Dr. Hugh Stewart Magill, first general secretary of the International Council of Religious Education, described

as a man "who swayed a continent with his religious teachings."

3. Report of Dr. Erwin L. Shaver, executive director of the Department of Weekday Religious Education, that the movement has fully recovered from the setback dealt two years ago by the Supreme Court of the United States with 2,250,000 children in 46 states attending classes.

Appeal for Japan International Christian University

NEW YORK, N. Y.—Dr. STANLEY I. STUBER has been appointed director of promotion for the Japan International Christian University Foundation. He has served Church World Service in a similar capacity since 1949. Dr. Stuber will have charge of the nation-wide canvass for funds which will be carried on April 29-May 4 in some 100,000 local churches throughout the country. The objective of the Fund Campaign is to raise \$10,000,000 to build and finance the International Christian University at Mitaka, Japan.

Charles D. Pantle

CHICAGO, Ill.—A resolution of appreciation for the life and work of Mr. CHARLES D. PANTLE was passed by the new Business Committee of the Division of Christian Education at its first meeting in February. Mr. Pantle, who died on January 28 at the age of sixty, had been elected a member of this committee, and was a member of the former Board of Trustees of the International Council of Religious Education.

Mr. Pantle served for nine years as general manager of the Christian Board of Publication (Disciples of Christ). A layman, he had previously been employed for twenty-five years by the M. K. and T. Railroad. He was well known as an active and devoted churchman, president of the Board of Elders of the Union Avenue Christian Church in St. Louis. He entered upon his work with the Publication Board of his fellowship with great energy and enthusiasm and under his management the Board had a remarkable expansion. He was vice-president of the International Convention of the Disciples of Christ.

Mr. Pantle was a loyal supporter of interdenominational work, including the work of the International Council of Religious Education. At the time of his death he was president of the Cooperative Publishers Association and had taken responsibility for the publication of several books recommended by this Association. He was a delegate to the Cleveland constituting convention of the National Council of Churches. His business acumen, energy and loyalty to the work of the churches made him a valuable colleague.

New Religious Education Appointments

ATLANTA, Ga.—The REV. ERNEST J. ARNOLD has been appointed the new Director of the Southeastern Office of the National Council of Churches. Mr. Arnold is a graduate of the Yale University Divinity School and an active member of the Presbyterian Church in the U.S. From 1939-48 he served as Executive Secretary of the North Carolina Council of Churches, and more recently as assistant to the President of Davidson College at Davidson, North Carolina.

NASHVILLE, Tenn.—Scarritt College has just announced the appointment of Dr. B. F. JACKSON, JR., as Professor of Religious Education to succeed Dr. R. GLENN MASSENGALE. Dr. Jackson, now Professor of Religious Education at Southwestern University, Georgetown, Texas, will assume his new duties September 1, 1951. Dr. Massengale will become Dean of Men and head of the Department of Philosophy and Religion at Huntington College, Montgomery, Ala.

Dr. Jackson attended Southwestern University and Yale Divinity School. He received his Ph.D. Degree from Yale and engaged in additional graduate work at Emory University and the University of Southern California. Dr. Jackson has a rich background of experience in the field of religious education.

ST. PAUL, Minn.—The St. Paul Coun-

cil of Churches recently announced the appointment of the Rev. J. T. MORROW as Executive Secretary of the Council. Mr. Morrow has served for the last six years as Executive Secretary of the Tulsa, Oklahoma Council of Churches. He holds a B.A. Degree from Trinity University and a B.D. Degree from McCormick Theological Seminary. Mr. Morrow has served as pastor of Presbyterian churches in Alpine, Texas, and Kansas City, Missouri, and was for a time Associate Pastor of the City Temple, Dallas, Texas. He has been active in the work of the Southwestern Regional Office of the National Council of Churches.

KIRKWOOD, Mo.—THE REV. DON NEWBY began work on February 15 as Director of Young People's Work for the Missouri Council of Churches. Mr. Newby has lived most of his life in Missouri. He graduated from Drury College at Springfield and took his seminary training in Chicago. Mrs. Newby has a Master's Degree in Religious Education and shares her husband's enthusiasm for this work.

Toledo Church Celebrates 46 Years of V.C.S.

TOLEDO, Ohio—The Hungarian Evangelical and Reformed Church was given special recognition on January 19 for having started the first vacation Bible school in Toledo, 46 years ago. The recognition was given at the 15th annual Superintendent's Association Dinner. A three-dimensional map of Palestine was awarded to the church by the Toledo Sunday School Association. The REV. THEODORE L. RYNDER, executive secretary, read a letter of commendation from the International Council of Religious Education.

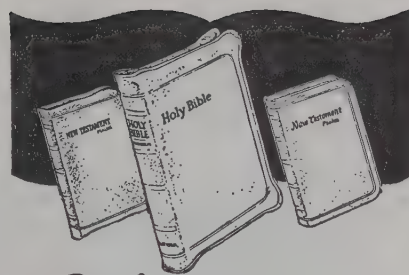
MRS. STEPHEN P. HARSANYI, teacher of the first vacation Bible school, and seven of the students in the first class were among the 325 guests. Representatives of 50 churches of 15 Protestant denominations in Toledo and Lucas County attended.

Nelson Chappel Goes To John Milton Society

NEW YORK, N. Y.—REV. NELSON CHAPPEL has been elected General Secretary of the John Milton Society, a Christian world-wide service to the blind, representing fifty Protestant denominations in the United States and Canada. Mr. Chappel will succeed Dr. MILTON T. STAUFFER who has served as General Secretary for more than six years and who will retain the post of Secretary for Editorial and Foreign Services.

Among the Society's braille publications, supplied free of charge to the blind, are books of hymns, carols, prayers, religious poems, Bible stories for children, as well as a Motto Calendar, monthly magazines for adults and children and quarterly Sunday school lessons. More than 700 blind readers of its literature are ministers or Sunday school teachers.

Mr. Chappel was formerly Secretary of



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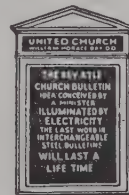
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the Department of Christian Education of the Canadian Council of Churches. He is a minister of the United Church of Canada.

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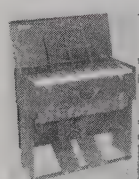
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**Laboratory Training in
 Group Development**

WASHINGTON, D.C.—A small group of religious education leaders will be admitted to the fifth summer sessions of the National Training Laboratory in Group Development. This will be held in two three-week sessions from July 2 to August 3 at Gould Academy, Bethel, Maine. The Laboratory is sponsored by the Division of Adult Education Service of the NEA and the Research Center for Group Dynamics of the University of Michigan, with the cooperation of the universities of Chicago, Illinois, California, etc. Dr. Ross Snyder of the Chicago Theological Seminary has participated in one of the Laboratories as have also several persons from the Protestant Episcopal Church.

Approximately 80 applicants will be accepted for each of the two sessions. Persons involved in problems of working with groups in a training, consultant, or leadership capacity in any field are eligible to reply. The purpose is to sensitize

trainees to the existence and nature of the dynamic forces operating in the small group. For further information write to

the National Training Laboratory in Group Development at 1201 -16th St., N.W., Washington 6, D.C.

New Filmstrips for the Church

WITHIN RECENT MONTHS an impressive number of sound filmstrips have appeared from denominational and interdenominational sources. The ease of projecting sound or silent filmstrips, their relatively low cost, and their adaptability in use, make this medium highly desirable for local church use.

Filmstrips with a reading script require only a 35mm filmstrip projector and a screen. Sound filmstrips require a record player in addition. The records accompanying sound filmstrips are available mostly in the 78 rpm standard groove records that will play on most hometype phonographs. Some records for these filmstrips, however, are available in the 33-1/3 rpm microgroove record. A pickup arm designed for microgroove records must be used. The turntable must also revolve at 33-1/3 rpm. The microgroove record contains nearly four times as much recording on one side, eliminating the need for turning the record over during the projection of most filmstrips.

Note: All filmstrips are black and white unless otherwise indicated.

Revised Standard Version of the Bible

Adventure in Our Town, 67 frames script and/or one 12" record, 33-1/3 rpm, microgroove. Sale, \$1.50 with printed manual; \$5.00, with manual and a 33-1/3 rpm record. Produced by the Departments of Audio-Visual and Radio Education and English Bible of the Division of Christian Education, National Council of Churches. Sponsored by Thomas Nelson and Sons, Inc., and distributed by the Society for Visual Education and denominational publishing houses. The story of how the Bible came into being, the discovery and translation of the original and copied manuscripts, the reasons for an accumulation of errors in different versions, and what has been done to produce a more accurate translation of the Bible in today's language—the Revised Standard Version of the Bible.

Missions and the World Church

Korea, a Nation Caught in World Conflict, 72 frames, two 78 rpm records, non-breakable, 18 minutes, script. Rental, \$2.00; sale, \$10.00. Produced and distributed by the Methodist Board of Missions and the Presbyterian USA Board of Foreign Missions.

Modern Missions in the Near East, 82 frames, two 78 rpm records, about 18 minutes, script. Rental, \$1.00; apply for sale. Produced and distributed by the Presby-

terian USA Board of Foreign Missions.

Sumo, a Boy of Africa, 57 frames, manual. Sale, \$2.00. Producer and distributor: Methodist Board of Missions. The life of Sumo in a Liberian village and mission school.

Awakening Congo, 71 frames, script. Produced and distributed by the American Baptist Convention. Rental, \$1.00; sale, \$2.00. Life in the Congo, and the work of the missionary in medicine and education there.

Women of Venezuela Serve Christ, 70 frames, color, two 78 rpm records, 15 minutes, guide. Rental, \$2.00; sale, \$15.00. Produced and distributed by the Presbyterian USA Board of Foreign Missions.

Christian Youth of Barranquilla, 70 frames, color, two 78 rpm records, 15 minutes, guide. Rental, \$2.00; sale, \$15.00. Produced and distributed by the Presbyterian USA Board of Foreign Missions.

My Name Is Pablo, 70 frames, script. Rental, \$1.00; sale, \$2.50. Produced and distributed by the American Baptist Convention. Based on the motion picture, *Out of the Dust*, this filmstrip tells the story of Pablo Delgado, who lives in a tiny Mexican village, and the work of the American Protestant missionary in that country.

Our Church at Work Today, 63 frames, a script for children and one for adults. Sale, \$3.00. Produced and distributed by the Evangelical and Reformed Church and the Congregational Christian Churches. (For description, see page 21, January 1951 *Journal*.)

The Church Is There, 88 frames, two 78 rpm records, 18 minutes, script. Rental, \$2.50; for sale, apply. Produced and distributed by the Congregational Christian Churches and the Evangelical and Reformed Church. Presents the broad outreach of the church meeting human needs around the world.

Relief and Reconstruction

Eleventh Hour, 79 frames, two 78 rpm records, guide. Rental, \$2.50; for sale, apply. Produced and distributed by the Congregational Christian Churches. Tells of great need for relief and reconstruction in the world.

Leadership Education

Guiding a New Teacher, 46 frames, one 12" non-breakable record, 78 rpm, 10 minutes, script. Rental, \$2.50; sale, \$8.00. Produced and distributed by the Methodist Church. Guidance a church board of education gives a new teacher.

Young Adults, Wake Up, 45 frames, one 12" non-breakable record, 78 rpm, 10 min-

*Prepared by the Department of Audio-Visual and Radio Education, Division of Christian Education, National Council of Churches.

utes, script. Produced and distributed by the Methodist Church. Rental, \$2.50; sale, \$8.00. Program and teaching possibilities in young adult groups.

The Church Serves the Family, 45 frames, one 12" non-breakable record, 78 rpm, 10 minutes, guide. Rental, \$2.50; sale, \$8.00. Producer and distributor: Methodist Church. Cooperation of church and home for more effective Christian nurture.

Remember the Weekday—to Teach Religion Thereon, 60 frames, guide. Sale, \$3.00. Produced by the Department of Audio-Visual and Radio Education for the Department of Weekday Religious Education, Division of Christain Education of the National Council of Churches. Available from denominational publishing houses and the National Council. (For description, watch for the May issue of the *International Journal*.)

Some Learning Experiences, 57 frames, guide. Sale, \$3.00. Available from denominational publishing houses. (New in process of experimentation and production. For description, see January 1951 issue of the *International Journal*.)

Planning and Conducting the Vacation Church School, 65 frames, guide. Sale, \$3.00. (See page 20, January 1951 *Journal*.)

Vacation School Time, 52 frames, script. Apply for sale or rental. Produced by the American Lutheran Church. How to plan and conduct a vacation church school, with suggested activities, teacher's helps, and promotional suggestions.

Rural Church

Beyond City Limits, 83 frames, script and study guide, two 12" non-breakable records, 78 rpm. Rental, \$2.50; sale, \$8.00. Producer and distributor: United Christian Missionary Society. (See page 39, October 1950 *International Journal*.)

Church Related Colleges

So Much to Be Done, 61 frames, two 12" records, 78 rpm, 14 minutes. Rental, \$2.50; sale, \$12.50. Producer and distributor: Congregational Christian Churches. To promote interest and concern for the church related college and to develop the need for more leadership in the local church.

Vocations

Some to Be Pastors, 84 frames, two 12" non-breakable records, 78 rpm. Rental, \$2.50; sale, \$10.00. Produced and distributed by the United Christian Missionary Society (Disciples of Christ). Story of the actual work and qualifications of a minister.

New List of 7,000 Films

The 26th annual edition of the *Blue Book of 16mm Films* has been released by the *Educational Screen* magazine, 64 E. Lake St., Chicago 1, Ill. One hundred and seventy pages list 7,200 titles of films, with a very brief statement of contents and coded references to sources. A classified subject index and an alphabetical index are included.

April, 1951



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†—Outstanding for Adults

Boy from Indiana (Eagle-Lion) George Cleveland, Lon McCallister. *Drama* about a boy who learns to know "quarter" horses by riding one in races for elderly eccentric. . . . Introducing public to virtues of the "quarter" horse is main aim, it seems, and this is achieved. The story is amateurishly conceived and performed. *Undistinguished.* M,Y,C

Cause for Alarm (MGM) Bruce Cowling, Barry Sullivan, Loretta Young. *Drama.* Housewife relates how her husband, desperately ill of heart ailment, falsely accuses her of love affair with his best friend and physician, writes letter implicating her, then plans to kill her, but dies too soon. Most of footage concerns her efforts to get letter back before it reaches district attorney. . . . A harrowing story guaranteed to give audiences some very uncomfortable moments; not to be recommended unless you enjoy punishing yourself. For a time it seems like an effective demonstration of the agony that follows failure to tell the truth, but since all comes out well it hardly rates as a sermon in that direction. M

Cry Danger (RKO) Richard Erdman, Rhonda Fleming, Dick Powell. *Melodrama.* Released from prison when false testimony of crippled veteran supports his alibi, former bookie follows dangerous course as he seeks identity of real perpetrator of crime of which he was accused. . . . An unpleasant story about unpleasant people, technically routine. M

The Groom Wore Spurs (Univ.) Jack Carson, Joan Davis, Ginger Rogers. *Comedy.* Girl lawyer falls in love with and marries inept cowboy movie star she draws as client. For some time it looks like a bad bargain, but in encounter with gangsters he accidentally proves courageous, and all ends happily. . . . A tasteless, inane farce. M,Y

The Man Who Cheated Himself (Fox) Lee J. Cobb, John Dahl, Jane Wyatt. *Melodrama* about a police detective who succumbs to wiles of a lady who has accidentally killed her estranged husband, consents to help cover up her crime. But his young brother, just promoted to homicide squad, has learned too well the ideals once held by his older brother, persists until the truth is revealed. . . . There is no suspense here, since facts are known at the start, but the story is developed with logic and smoothness. Good performance by Cobb, and actual San Francisco locale add to film's appeal. M,Y

*The **Mudlark** (Fox) Finlay Currie,

Irene Dunne, Alec Guinness, Andrew Ray. *Drama.* Neglected London orphan determines to go see Queen Victoria because the picture of her he finds while grubbing for a living on the river banks "looks like a mother." But when he invades Windsor castle he is deemed to be involved in some assassination plot. Before the tale is done, however, he has been the means of winning the queen away from her selfish widow's grief and giving Disraeli a peg on which to hang successful plea in Parliament for passage of reform laws. . . . An appealing combination of sentiment and social history, leisurely directed and furnished with winning performances, particularly by actors playing Disraeli and the "mudlark." It treats its noted characters with respect, yet manages to comment effectively on formality of the period and sterility of protocol. M,Y,C

Operation Pacific (War.) Ward Bond, Scott Forbes, Patricia Neal, John Wayne. *Melodrama* celebrating the submarine service in adventures of crew of the "Thunderfish" during the war in the Pacific. They accomplish some incredible things, and the commander proves himself a hero. . . . Action sequences, particularly undersea, are exciting and carry conviction, as do the performances of the crew. Incidents seem a bit contrived, but this fact detracts less than does the romance which has been added and which uses up precious footage ashore. M,Y

Operation X (London Films; dist. in U.S. by Col.) Peggy Cummins, Richard Greene, Edward G. Robinson. *Drama.* Power-mad financier, risen from slum boyhood, is on his way to control of the world's scientific resources for his own selfish ends when his self-effacing wife, fearing the future, wrecks his ambition and sanity by revealing a long-hidden secret. . . . A very talky film, its basic plot intriguing but lost in confused plotting, sluggish performances. M,Y

†**Prelude to Fame** (British; Two Cities; dist. in U.S. by Univ.) Kathleen Byron, Kathleen Ryan, Guy Rolfe, Jeremy Spenser. *Drama.* Discovering amazing musical talent of Italian farm boy, wealthy social climber obtains custody, pays for his training, exploits him as prodigy conductor. The strain and estrangement from his family prove too much for him, and it is only when the British professor who first recognized his talents comes to his rescue that he is saved for a normal boyhood. . . . Direction is undistinguished, but adequate, symphonic sections are outstanding, the boy's performance is delightful and the story is interesting. M,Y

September Affair (Par.) Joseph Cotten, Joan Fontaine, Francoise Rosay, Jessica Tandy. *Drama* about a married middle aged engineer, bored by his career and marriage, and a young pianist who fall in love during visit to Naples. When the plane they missed crashes and they are listed as dead, they start a "new life" together. Later, sobering events convince them they can't escape the past, and they return—he to his family, she to her ca-

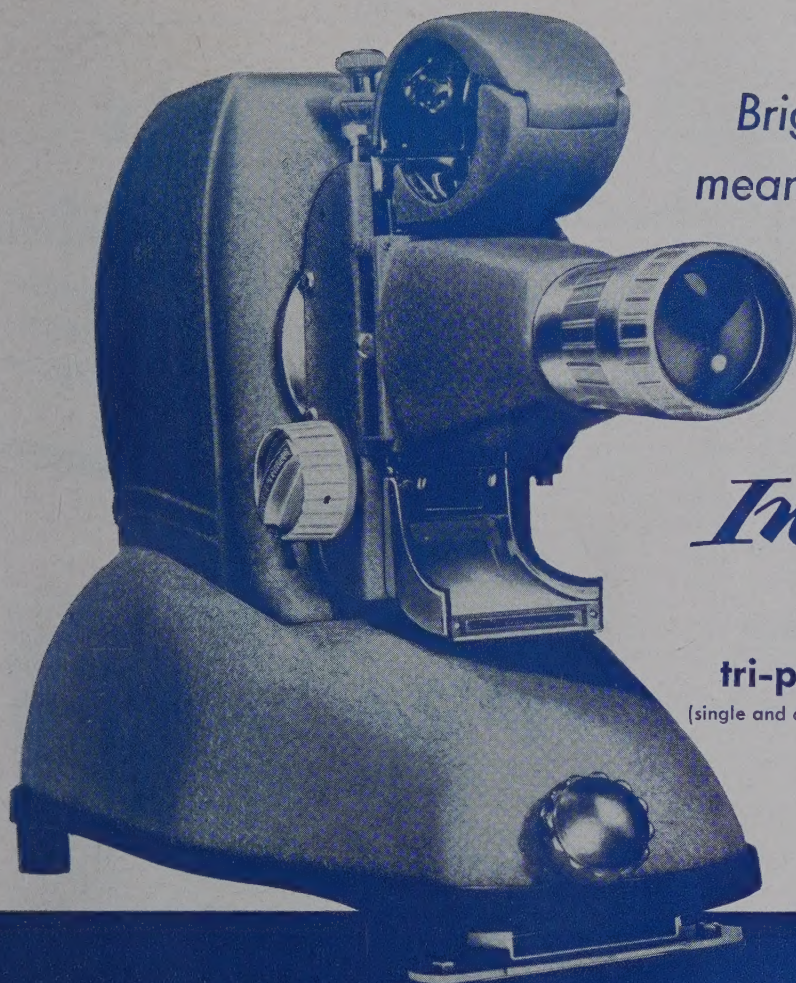
reer. . . . Beautiful Italian setting, important musical background and sensitive performances contribute to appeal of this romantic film. Its moral implications satisfy movie code, but are weakened by fact that their final decision is motivated by outside forces, not by conviction—as was the case in the far superior British film, "Brief Encounter," which treated the same theme. And audiences cannot escape the wistful "what we've had cannot be lost." M

The Steel Helmet (Lippert) William Chun, James Edwards, Gene Evans. *Melodrama.* An episode in current Korean war involving a patrol on mission to establish observation post in abandoned Buddhist temple, and a wandering pair—surly sergeant who has survived a prisoner-killing ordeal and the small Korean boy who has "adopted" him. . . . Made quickly on a low budget, film has artificial, amateurish air that keeps it from being convincing, and its people are mainly stereotypes. In its picture of confusion, aimlessness and insecurity, however, it may reflect the experiences of many separate units in the Korean fighting. M,Y

Storm Warning (War.) Steve Cochran, Doris Day, Ronald Reagan, Ginger Rogers. *Melodrama* indicts Ku Klux Klan (by name) in story of how hooded mob in small town is identified as murderers of out-of-town reporter when witness to crime at last decides her young sister's happiness no longer depends on her concealing what she knows. . . . Ugly passions of prejudiced mob, and its basic cowardice, are held up for condemnation. Revelations of potential menace on the U.S. scene are frightening—but not as convincing as they would have been if the plot had not been permitted to become extravagantly melodramatic near the end. Good performances, effective direction, real small town setting contribute to quality of this outspoken film. M,Y

†**Tomahawk** (Univ.) Yvonne DeCarlo, Preston Foster, Van Heflin, Alex Nicol. *Melodrama.* An incident in pioneer Wyoming. The Sioux nations agree to let wagon trains traverse their hunting grounds provided no white shoots an Indian. But a lieutenant from the army fort is too impetuous, and the war is on. . . . By introducing Jim Bridger, scout friendly to both sides in the Indian wars, and his efforts at mediation, the right and wrong on both sides of the conflicts are presented. And, rare for a western, the people (including the Indians), are made real individuals, not simply types. Result: a convincing, reasonable western, skillfully photographed against magnificent technicolored backgrounds. M,Y

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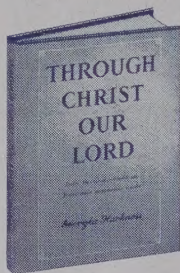
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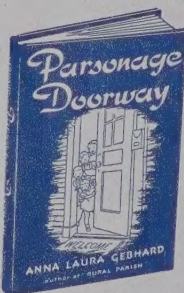
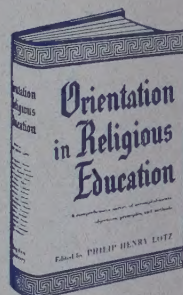
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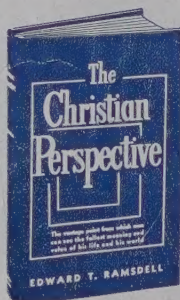
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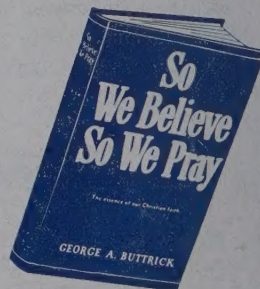
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